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THE RELIGIOUS SITUATION 1969

Should clergymen interfere with the draft? Why is "authority" suddenly so pressing a religious issue? Is Maoism a "true" form of religion? Is Black Power? What about drugs for valid religious expression?

On April 25 Beacon Press will present a remarkable achievement in religious publishing: *The Religious Situation: 1969*, edited by Donald R. Cutler.

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NEWS AND VIEWS

The trauma of the Kennedy and King assassinations could not move strong gun control legislation through the last Congress; neither could the pressures of the Johnson Administration. The bill that was signed into law last Oct. 22 balanced restrictions with concessions and emerged as a half-measure to do half-a-job.

Still, the Gun Control Act of 1968 was not a complete loss. It embodied the first gains in gun control in 30 years, and, just as important, it provided a base on which a subsequent Congress could work for more thorough gun control legislation, specifically the registration of all firearms and licensing of gun owners.

Well, amendments are being sought to the 1968 federal gun control law, but not for the sake of strengthening it. Senator Wallace F. Bennett of Utah has introduced a bill (S-845) which would ease the act to free shotgun shells, rifle ammunition and .22-caliber rimfire from its provisions. Allegedly the act is overly restrictive on sportsmen.

Moves to repeal provisions of the gun control law were expected, still the immediacy with which Senator Bennett acted was chilling. The new Congress was hardly seated before he shot his bill in. The timing coincided with the selection of a Sirhan jury in Los Angeles, and preparations for the Ray trial in Memphis, thus adding a dash of the macabre to the action.

Incidentally, Senator Bennett is not lonesome in his action. Twenty-three colleagues joined with him as co-sponsors of S-845: Senators Cotton, Dominick, Gravel, Allott, Cannon, Curtis, Dole, Eastland, Pearson, Ervin, Fannin, Goldwater, Hansen, Jordan (Idaho), McGee, Metcalf, Moss, Mundt, Sparkman, Stevens, Talmadge, Thurmond and Young (North Dakota).

•

S-845 is not the only hard evidence of recent days of the abiding American propensity for guns and shooting.

The National Rifle Association reports that 1968—a year of violence, if ever there was one—saw 160,000 persons joining its rolls, the largest during any one year of its 98-year history. The NRA has a membership now of 1,075,000.

•

Former priests are rated in a "confidential" newsletter to corporate chief executives as an "untapped manpower resource" with "unlimited potential in business."

The Gallagher Presidents' Report bases its evaluation on a study of 231 former priests. It sees as two of their principal assets "stability and brain power." The average former priest is holding down the same job he took after his departure from clerical life, and is alive intellectually, the *Report* notes.

On the other hand, the newsletter finds that 28.6 percent of former priests lacked confidence in seeking employment, and 27.6 had a problem over lack of skills.

Nevertheless, the former priest has done well, according to the newsletter. 78.3 percent are employed and are earning an average annual salary of $9,200. They are working as salesmen, personnel directors, industrial relations executives, systems engineers, journalists, economists and public relations counsellors.

The newsletter noted that 32 percent of former priests have experience in financial administration, and hinted broadly that this is a talent that corporate executives might particularly keep in mind in hiring former priests.

One last detail: *The Gallagher Presidents' Report* found only 3.3 percent of the business community hostile toward former clergymen, and only 10.3 percent of companies unwilling to train former priests for employment.

•

There's something singularly appropriate about the film being used by the Catonsville 9 and Milwaukee 14 Defense Committees to raise funds for the defendants: Emile di Antonio's "In the Year of the Pig."

Di Antonio's is an anti-Vietnam documentary, but summed up inferentially in the title are all the revulsions with the national mode which made Catonsville and Milwaukee as inevitable as Chicago.

The title suits perfectly, as it isn't just Vietnam which comes under question in the witness of the Catonsville and Milwaukee activists, but the whole sick system. Ask anyone of them.

"In the Year of the Pig" was shown recently at Marymount-Manhattan. The objective was $2,000, seed money for a giant rally at Town Hall. But it snowed in New York and Mr. Lindsay was slow about getting the ploughs out, so that only the hardiest of souls showed; about $1,000 was raised.

The Catonsville-Milwaukee Defense Committees need a large nut: as much as $50,000 (principally for lawyers' fees in Milwaukee, where legal services are seemingly less tempered by extenuating considerations than in Baltimore).

Contributions may be sent to Catonsville 9-Milwaukee 14 Defense Committee Headquarters, 661 East 219th Street, New York, N.Y. 10466.

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With a candidness refreshing in official Catholicism, Bishop Julio Gonzalez Ruiz of Puno, Peru, revealed the reasons for closing of the Maryknoll minor seminary there:

The whole minor seminary system is less effective than other forms of secondary education and has not produced mature priests.

The Maryknoll provincial furnishes the details. In 25 years, the seminary served 800 students. Only eight went on to ordination, and several of the eight are "discontented priests."

•

The New York Anti-Defamation League trumpeted its speaker for a reception honoring Rabbi Abraham Joshua Heschel: "Philip Sharper, a leading Catholic intellectual and editor of Sheet and Word."

JOHN DEEDY

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CORRESPONDENCE

Israel and Southwick

New York

To the Editors: The issues raised by Mr. Southwick [Jan. 24] have been answered so many times that to find them cropping up again causes one to reflect on the necessity to keep on repeating the answers over and over again, which I hope will be done soon and extensively in the *Commonweal*. Here, I would like simply to submit what seems to me to be the one sure foothold for a Christian attitude regarding the State of Israel—its right to exist. The Christian ambivalence, and that of the "liberals," stems largely from their being unsure, consciously or subconsciously, as to the legitimacy of the Jewish people's claim.

To a number of liberals, and of Christians as well, Yahweh's words to Abraham are no guarantee—"a dubious millennial notion"—neither is previous occupancy since there is such a thing as prescription. And, anyway, who is the "previous" occupant, of any land, anywhere? Granted.

Could the six million genocide be a justification for the State of Israel? "No!" cry the Arabs emphatically. "You, Western people, freed yourselves of your sense of guilt by unloading on us your problem." True.

Then, could the fact that the Jews themselves never gave up their feeling for what they considered their own country, repeating year after year, century after century, "Next year in Jerusalem"? Yes, that faithfulness has to be taken into consideration, but it does not seem sufficient to be made the cornerstone for the existence of the State of Israel, at least not in the mind of the non-Jews.

Continuous occupancy might prove more convincing, and this is the case, as Rabbi Tanenbaum points out, as well as the fact that, except for the brief Crusades period, there never was a State of Palestine save when governed by the Jews. But taken by themselves,

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WHO CAN AFFORD OUR AID?

Compared to Vietnam, the Middle East or the threat of a new nuclear arms race with the Soviets, foreign aid is *not* a pressing problem for the Nixon Administration. Yet it is a revealing aspect of U.S. world policy, and the revelations are not overly pleasant. Last December, a Conference on Ecological Aspects of International Development produced one horror story after another of ill-planned development projects which worsened conditions in the areas they were meant to improve. More striking, however, is Senator Fulbright's repeated announcement that he will not vote for another foreign aid bill unless the funds are largely distributed through international agencies. His Senate Foreign Relations Committee has also issued a report on Alliance for Progress programs in Colombia. Conclusion? That U.S. help mainly "bought time" for Colombia, i.e., gave the ruling groups a few more years of delay on basic reforms. Threats to suspend foreign aid to Peru have helped bring on a crisis in relations with that nation. In Bolivia, $65 million in allocated U.S. loans cannot be actually lent, thanks to American aid restrictions.

The Peruvian situation has reaped the most attention. After 40 years of conflict with a subsidiary of Standard Oil (New Jersey), Lima has finally expropriated the holdings. Peru's action is legal, equitable, and, given the strong feelings of Latin Americans about foreign control of extractive industries, entirely understandable. But the State Department, continuing its record of riding shotgun for American oil interests, has responded to those urging strict enforcement of the Hickenlooper Amendment, which would cut off aid and sugar quotas to Peru as of April 9. Peru, in turn, has signed a trade agreement with the Soviets in order to diversify its trade pattern. (Half of Peru's exports go to the U.S.) On top of all this, a long-standing dispute about jurisdiction over fishing zones led to Lima's gunpoint "arrest" of a

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U.S. fishing vessel. Tension rises, ambassadors have been recalled—and $25 million in aid and about one-fifth of Peru's annual exports to the U.S. hang in the balance.

The Fulbright Committee's report on Colombia—the "showcase" of the Alliance for Progress—is just as discouraging. Between 1961 and 1968, Columbia's per capita GNP grew at less than half the rate the Alliance hoped for. Agrarian reform has fallen far behind the yearly increase in landless peasants. Functional illiteracy has grown. The oligarchic social structure and income distribution remains unchanged.

Finally, the Committee study scored aid loans for being tied to American export needs rather than development or social goals. This is essentially the lesson of the Bolivian case as well, where the obstacle to lending already allocated funds is something called "additionality." Additionality is an extension of the principle that a nation getting foreign aid from America must use that money for U.S. goods whenever possible, so as not to increase the U.S. balance-of-payments deficit. For example, an African nation setting up a school with aid money must buy typewriters from the U.S. even if Japanese or Swiss typewriters might be better or cheaper. The additionality clause in aid contracts extends this obligation: even the money spent in the recipient country must be matched by purchases of American goods. Furthermore, these purchases must be made from a list of American products which are faltering in international trade, often because they are not competitively priced.

Thus, when Bolivia tried to negotiate a $4.5 million loan from the U.S. last year, it was told to buy American ore carts for its nationalized mines—even though the carts cost three times as much as a Belgian model. The latest list of purchases proposed in this negotiation includes American oil tanks costing 20 percent more than Japanese ones. Bolivia already purchases 60 percent of its imports from the U.S. and has a balance-of-payments problem of its own. In the face of additionality, it simply cannot *afford* any more American "aid"!

The thing to remember is that these are loans, not outright grants. Bolivia, or any other nation in the same bind, will thus have to pay back—with interest—the money it has spent on purchasing high-priced, non-competitive American goods. Facts like these give credence to the belief that foreign aid as it operates today is only a round-about way to subsidize U.S. products.

Peru, Colombia and Bolivia are paid-up members of the Anti-Communist Club. So much for ideological questions. And something more is involved than subservience to U.S. special interests, or the "arcane world of international finance," cited by the Senate Committee. America's chronic balance-of-payments deficit, for example, is quite real and not all that arcane. The recognition of these facts leads directly to the question raised by radicals when they argue that division between poor and rich nations is permanently built into our economic system.

FAIR IS FAIR

Reform the tax structure or face a taxpayer revolt, said Joseph Barr, President Johnson's last Secretary of the Treasury. We agree—not that citizens *en masse* are at the point of refusing to pay their taxes, but that they are thoroughly fed up with sensational, and true, stories of millionaires who manage to pay no taxes at all, and this quite legally. The entire system of federal income taxes is totally dependent on citizen cooperation, and here the record of the American taxpayer is very good. It would be folly to let the goose who lays the golden egg every April 15 become convinced that the system is basically unfair.

Congress mandated a study of the nation's tax structure when it voted on the surcharge last year, but for some reason the project was orphaned by President Johnson. He neither endorsed the results of the study nor released them until a few Congressmen insisted, and then only grudgingly and without his imprimatur. This is strange, for there is much to be said for the study's findings. If they do not do everything one would want in the way of tax reform, by a rather long shot, they still do much toward removing some glaring inequities from the present system.

Basically the proposed reforms aim at increasing the fairness of the tax laws. All the rich, for example, would be required to pay some tax—we would read no more stories of Millionaire X whose money was all in tax-exempt municipal securities and who therefore paid no federal income tax. At the same time, confiscatory taxes would be removed, so that if all the rich had to pay some tax, no one would be required to pay more than half his total annual income in federal income tax. In another move that is definitely an advance, the proposals now under consideration would remove entirely from the tax rolls those defined as poor—families of four, for instance, with a maximum income of $3,335 would pay no income tax. On this score the only complaint is that the proposals do not go far enough; an additional million or so of the poor should probably be taken off the tax rolls as well. Other measures aimed at aiding poorer persons and those with large families would benefit nearly 28 million families and individual taxpayers, all with incomes below $10,000 and most with incomes below $5,000. Also significantly singled out for aid would be older people in lower-income brackets.

All in all, then, there is much that is good about the current tax-reform proposals, and we are happy that Mr. Nixon is taking a more favorable attitude toward them than Mr. Johnson did. Now comes the hard part, however, for the poor have few to lobby for them and all the well-heeled pressure groups will quickly zero in on Congress in an effort to win special advantage. Such raids should be resisted and special protection for the poor preserved in the new laws. And while Congress is at it,

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how about doing something about the 27½ percent oil depletion allowance and all those oil millionaires who have been getting fat at the expense of their fellow-taxpayers for so long?

REDEEMING WINTER

For headaches New Yorkers take aspirin; for simple nervous tension *Compoz*. But for 15 inches of snow there is no fast-acting relief and everybody in town went completely out of their gourds in the wake of February's white tornado. Lindsay was predictably railed at by the city's self-seeking politicians and thin-skinned public. Ralph Bunche escalated the response with a peevish telegram to the Mayor. The *Times* solemnly called for a "Snow Disaster Inquest." In Queens, there was even mention of secession.

Madness, all madness. New York never had it so good as when nature made this rare return engagement on its streets. With the four-wheeled enemy immobilized in drifts, undisciplined masses stormed the open boulevards reclaiming their natural turf. Esthetically, the urban was overnight renewed, not for a day but a week. Unexpected hours of marooned leisure also fell from the heavens. Yet did anyone save children celebrate the ludic interlude? Where was that improvised panache, that grace under pressure, that splendid *duende* we gave and took during the darkest hours of The Great Blackout? Have we become so alienated from the life force that we chuckle at technological folly but crack up over nature's largesse?

New York Man is not typical of the stock. His racial colleagues further North and West endure more with less lament. Natural selection, however, is now working in reverse. Survival of the fittest no longer counts in Metroamerica. It is rather survival of the most technic. Old skills like snow shoveling are dying out. The snowman has almost disappeared from the Bowash Corridor. The "Flexible Flyer" could be next. If winter is to be redeemed at all, New York Man must play the savior.

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OIL ON THE WATER

MAXIMUM FEASIBLE LEAKAGE

Santa Barbara, Calif.

The gushing oil well six miles off this lovely town has been capped. The oil is gradually drifting ashore and being soaked up by thousands of tons of straw. The fancy boats in the harbor are getting cleaned. The damage to undersea life has been incalculable, but the death of a bird or a fish, or the contamination of a kelp bed is a quiet process. The voices of the outraged politicians are growing dimmer. Already the tragedy of Santa Barbara is relegated to the back pages and fresher stories are commanding the public's attention.

They shouldn't. For the maverick well which poured more than 230,000 gallons of crude oil into the Pacific is more than a disaster for the tourist business, or wildlife, or that curious breed known as "nature lovers." It is one of those events that illuminates in a brief flash something basic about our society. It brings into question the essential worth we place on things; it demands a re-examination of the decisions we make as a nation and as a human community.

Something is beginning to stir in this country; people are beginning to examine our priorities and to find them wanting. They are asking questions. Is spending billions of dollars to destroy Vietnam as important as spending that money to rebuild our cities? Is sending a man to the moon as important as feeding the hungry, in Appalachia or in Biafra? And now Santa Barbara raises another question: Is it more important to extract oil from under the sea, or to preserve certain areas for beauty and grace? Should maximum profit be our primary standard? Or are there other, more intangible values that should guide us?

Several years ago, when the federal government proposed to lease the undersea territory off Santa Barbara for oil exploration, a small band of citizens objected. They objected to the drilling rigs, which have already marred large stretches of coastline in Southern California. They objected to the industrialization of their communities, and they worried about accidents.

Interior Secretary Stewart Udall assured them that no accidents were possible. (He said in a recent interview that while he accepted the blame for approving the oil leases, he received no dissenting advice from experts within his department at the time.) The leases were signed, with the locals winning one minor concession: drilling would start five miles, not three miles, out to sea.

Obviously Udall's assurances were fraudulent. I have talked to half a dozen knowledgeable oil men and every one said there is no possibility of giving a firm guarantee against accidents. Even Udall's successor, Walter J. Hickel, a man not known for his animosity toward the oil industry, has said that "It is impossible to reduce the possibility of accidental occurrences to zero."

Moreover, Udall did receive advice from within his department not to lease land in the Santa Barbara channel. Some Interior officials protested that the wells would endanger fish and wildlife, others that the oil companies should be forced to protect the aesthetic value of the area.

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These protesters, of course, were overruled, and the reason is very simple: money. One Interior official put it this way:

"Congress told us to develop these resources in 1953 and that's what we're doing. About $2.7 billion has been paid already to the federal treasury in bonuses and royalties. This program is a substantial money-maker for the government and no responsible public official is going to say we're going to close down the program."

Moreover, the development has been promoted by the full strength of the oil companies, some of the biggest and most influential corporations in the country. Any lobby that can defend the scandalous oil depletion allowance so successfully is no pushover. Moreover, the companies have already spent about $1 billion in the oil fields off Santa Barbara, and any ban on their activities would have to involve enormous compensation costs.

Nevertheless, a hardy group of conservationists is demanding just that: an end to all oil drilling in the Santa Barbara channel. But what weapons do they have? What leverage can they bring to bear against the economic and political power of the oil companies? What is a bird worth? What price do you put on a breath of fresh, salty air?

The conservationists argue that the oil operations are actually hurting the economy of Santa Barbara, which is heavily dependent on its environment to attract tourists, universities, and "think tanks." But it is hard to win an economic argument. The only answer for the conservationists is to stir up and organize public outrage, to get ordinary citizens involved to the point where they begin to counterbalance the enormous power on the other side. This is, after all, what the new politics is all about. So many people opposed the Vietnam war that it became politically impossible to continue escalation. That is what has to happen here. It is a very long shot, but it is not impossible.

We hear much about the detrimental effects of the age of affluence. Here is one of its values. People can now afford to adhere to values other than money; they can say that a lovely beach is more important than an oil well; they can worry about the quality of their lives, and not just the quantity of their possessions. And they have the free time to make their voices heard. The oil companies should be at least a little worried. The rules of the game have changed. All they have to do is ask their old friend, Lyndon Johnson; he'll tell them.

STEVEN V. ROBERTS

(Steven V. Roberts is the Los Angeles bureau chief of the New York Times.*)*

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'PREVENTATIVE DETENTION'

LEGAL QUACKERY IN D. C.

The Nixon Administration's proposal to use "preventative detention" to keep habitual criminals off the streets of Washington is no better than the disease which it would allegedly cure. There is some doubt that that particular disease even exists, at least in the epidemic proportions claimed by the Administration.

The proposal arises because it is said, without proof that I have yet seen, that the District of Columbia is plagued with street-crimes committed by persons who are free on bail pending trial on other charges. Those who favor preventative detention claim that in 1967, 34 percent of the persons indicted for robbery in the District of Columbia were indicted for an additional felony while waiting to be tried on the first charge. The opponents say that the figure is only 11 percent. As reported in the *New York Times*, the proponents were talking of only 45 persons. If one didn't read well into the middle of that long *Times* story, the clamorous accounts would have us believe that thousands of men on bail were roaming the streets of Washington practicing their repetitious criminal habits.

But if Washington had only 45 recidivist robbers in 1967, why then does the Administration propose to adopt a very constitutionally dubious practice which stands the presumption of innocence on its head? The answer, I think, is to satisfy political needs by giving the appearance of taking stern and positive steps to stamp out crime. By encouraging the measure, however, the Administration is opening the door to widespread abuse without any proof that it will accomplish its objective. If adopted, it will inevitably result in the punitive detention of the black and impoverished. It also invites the states to adopt similar measures with the result that inner-city Negroes will additionally be victimized by being held in custody without bail under a system administered by the lowest stratum of the judiciary, who are, distinguished in large cities more for short fuses than for calm judicial decisions.

The Nixon proposal is intended principally to affect Washington because there under the federal Bail Reform Act of 1966, most persons are released without money-bail while awaiting trial. (Outside the District of Columbia, all the garden-variety crimes come within the jurisdiction of state courts which still apply the old money-bail system with all its inequities.)

The purpose of the Bail Reform Act was to eliminate the great burden put on poor defendants who, unlike their richer brethren, could not raise sufficient money to meet

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even modest bail and therefore spent long periods in jail awaiting their trials in clogged and understaffed courts. To relieve the poor of at least that burden, the Bail Reform Act directed the federal courts to begin with the assumption that persons charged with crime should be released without money-bail while awaiting trial. The Act provides that bail should be imposed only if the courts find particular characteristics in particular defendants which lead to the fair inference that the defendant will not otherwise appear for trial. Thus the earlier assumption that bail would be required unless the defendant could show the judge a good reason why it oughtn't be, was reversed. The experience under the 1966 Act has satisfied all its expectations and is a proven success.

As far as some are concerned, however, it is too successful, for not only are the "deserving" poor released, but some of those released are said to be using their freedom to commit other crimes—to collect enough money, some say, in order to hire high-priced lawyers to help them beat the initial rap.

The proposal for preventative detention would attempt to weed out the villains—those who, if released, would spend their free time robbing and mugging. The Nixon formula is to select only "dangerous hard-core recidivists who present a clear danger to the community." A bill introduced by Senator Tydings on Jan. 22 would authorize pretrial detention of persons charged with a felony "involving the infliction of, or threat to, inflict serious bodily harm on another" if the court determined that "there is clear and convincing evidence that the person so released will seek to intimidate witnesses, or otherwise unlawfully interfere with the administration of justice, or cause the death of, or inflict serious bodily harm upon another."

Preventative detention measures, no matter how elaborately restricted, are clearly unconstitutional. The Eighth Amendment provision prohibiting "excessive bail" has been consistently interpreted to mean that all defendants are entitled to bail pending trial except in capital cases. To withhold bail for persons charged with one or more crimes only because they are already on bail for another charge would require a radical reversal of constitutional doctrine.

Equally important, the necessity for preventative detention has not been proven, except by random fits of feverish newspaper stories. The truth of the matter is that there has been no systematic study of the incidence of recidivism by persons at large on bail. Less than four years ago, at the National Conference on Bail and Criminal Justice, co-sponsored by the Department of Justice, the Executive Assistant to the Chicago Police Superintendent said, "We do not really know, in quantitative terms, what the social costs are of the several alternatives [to release on bail]. We have only fragments of information on how many crimes are committed by individuals while on bail." In general, all the judges and law enforcement officials agreed that the incidence of crime committed by persons on bail was insignificant.

The solution to the problem, if it is a problem, is not preventative detention. Rather than heaping more burdens on the dispossessed and the poor by the application of speculative theories of crime prediction, the solution is to lubricate the system of criminal justice by providing more courts and judges, and by requiring judges, prosecutors and lawyers to put in at least a full day at their jobs. The constitutional requirement for speedy trials is not only for the benefit of the accused. Society also reaps the benefits of the swift trial by promptly punishing the guilty and equally promptly releasing the innocent from the burden of involvement in the criminal process.

MELVIN L. WULF

(Melvin L. Wulf is Legal Director, American Civil Liberties Union.)

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MOBILIZATION IN WASHINGTON

RECHARGING THE PEACE MOVEMENT

To one who viewed the counter-inaugural as the terminal gasp of a Movement gone as mad as its nemesis [*Commonweal,* Feb. 7], the Washington Mobilization of Clergy and Laymen Concerned about Vietnam provided a welcome reassurance that much that is positive remains in the American left. For the third year, Clergy and Laymen met in the national capital to plead for an end to the war. The three-day meeting retained the earnestness, the religiosity, the desire to influence the real world, which much of the Movement has lost along the way.

There were certain events of the three-day meeting which symbolized its tone: the warm reception given Senator George McGovern, who called for such non-revolutionary and realizable objectives as an immediate halving of American troop strength in Vietnam, an end to all offensive missions, and an end to the draft; the theme of the principal document of the Mobilization—"The Reconciliation We Seek," which begins, "A wounded America now seeks reconciliation"; the ecumenical investiture of the Rev. Thomas Lee Hayes, who will undertake a year's ministry to the American exile GI community in Sweden.

The principal political demand which emerged from the Mobilization, and which is rapidly emerging as a po-

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litical issue for non-revolutionary pacifists, was amnesty for youths abroad, awaiting trial, in jail for their refusal to take part in the Vietnam war. It is a demand which is not so unreasonable, for as Rabbi Abraham Heschel put it, the government now admits that the war is futile; the young draft resisters should not be punished further for sensing the war's absurdity a bit sooner than their government.

Even the young turks of the Clergy and Laymen who wanted a more political focus for the conference than the usual three days of speeches and workshops wisely picked as their issue the outrageous trials now in process for 27 GI's in the stockade at the San Francisco Presidio military base, who mounted a spontaneous protest after a young, psychologically disturbed GI in the stockade was murdered by a guard. For their brief demonstration, the men are being tried and sentenced for *mutiny*.

The issue of the Presidio trials, for one day at least, overshadowed the other events of the conference. A delegation led by Rev. Phil Farnham, a United Church of Christ Minister from San Francisco, sought a meeting with Secretary of the Army Stanley Resor, who has the power to call off the trials. The delegation spent the better part of Monday filtering up through the layers of the Pentagon bureaucracy, until they finally reached Robert Jordan, the Army's General Counsel. Although the meeting with Jordan was supposed to discuss only the possibility of a meeting with Resor, Jordan all but admitted that the trials were unsupportable but that rather than lose face by peremptorily canceling them, the Army civilian hierarchy would prefer to have any verdicts of guilty overturned by the normal appeals process. Somewhat encouraged by their meeting with Jordan, the group decided to remain at the Pentagon until Resor agreed to see them. At 9 p.m. they were gently removed in wheel chairs, and chauffeured back to Mobilization headquarters. They finally did get their meeting with Secretary Resor the next day. Resor was a good deal less candid, but it is clear that the Army sees the trials as a major blunder exacerbating hostility to the military in the Bay Area and nationally.

The most militant delegates to the Mobilization, the young organized draft-resisters of the Resistance, were in many ways the mildest. Despite their ostensibly radical program of open defiance of the draft, the youths of the Resistance have little in common with groups like SDS. By risking long prison sentences, they have demonstrated a commitment "with their lives," as Dave Harris said in his plenary speech, that seems to make a competition of revolutionary rhetoric and dogma superfluous and trivial. The Resistance is not seeking revolution tomorrow. It is directly confronting one intolerable aspect of a system that is a complicated mixture of the noble and the base, and thereby challenging that system to return to nobility.

The Rev. Richard Fernandez, at the event's major press conference, quite rightly accused religious bodies which have endorsed selective conscientious objection of failing to follow through. Rev. Fernandez singled out for praise Bishop James Shannon of Minneapolis, "who has gone into court after court in support of Catholic C.O.'s," and Methodist Bishop Charles Golden of San Francisco. "I could go on," continued Rev. Fernandez, "but only for about a minute, because there aren't very many high up in main line religious communities who after instigating statements in many cases will then be sensitive enough to stand with men who have demonstrated the sincere conviction that they're not pacifists, but that they can't kill Vietnamese either."

The Mobilization ended with a brief ceremony on the steps of the Justice Department. The rally carried the high moral tone reminiscent of 1963. The principal speaker, appropriately, was Mrs. Martin Luther King, who spoke of "political leaders who have the temerity to offer both guns and butter as if they were equivalents." Mrs. King concluded, "I do not want guns, with or without butter." Following Rabbi Heschel's charge to Rev. Hayes, the crowd sang "We Shall Overcome," and accompanied six leaders to the White House, where they were received for nearly an hour by foreign policy advisor Henry Kissinger. In Clergy and Laymen's two previous Mobilizations, Lyndon Johnson had declined to permit a meeting with the lowliest Administration spokesmen.

Richard Nixon has pledged to bring us together, and Clergy and Laymen have determined to take him at his word and test his sincerity. Amnesty is not something requested by a group expecting to overthrow the government next week. This was the Nixon Administration's first encounter with the peace movement, and the moral tone, the tone of healing, was a hopeful sign.

It was encouraging to see the anti-war movement calling for reconciliation; it was appropriate that the movement's religious side should have issued the call. After warning of the disastrously divisive effects of the Vietnam war, it would have been shameful to leave reunification to yesterday's hawks. ROBERT L. KUTTNER

(*Robert L. Kuttner is the Washington correspondent for the Pacifica radio stations.*)

NEXT WEEK

British journalist Anne Power writes of the Catholic Church in Castro's Cuba:

"Since the whole atmosphere of the country is tuned to social involvement, equality, liberation of poor peoples, eradication of corruption and other notions which are seen to be real and true, the young and idealistic who are also looking for religious truth and commitment must feel drawn to the whole revolutionary movement."

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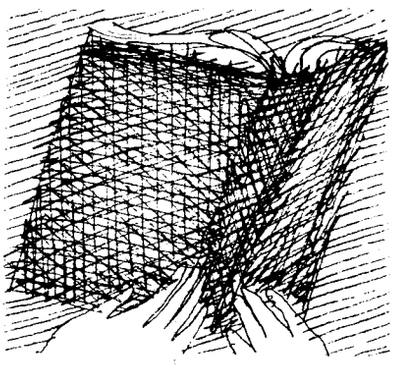
PRUDES, LEWDS AND POLYSYLLABLES

Does pornography contribute to sexual degradation?

JAMES H. SMYLIE



Howard Moody, pastor of the Judson Memorial Baptist Church of Fun City, New York, argued "Toward a New Definition of Obscenity" in *Christianity and Crisis* back in 1965 (January 25, 1965; reprinted in Edward B. Fiske's *The Contemporary Religious Experience,* 1967). Since then the debate over what is obscene or not obscene has not abated. Supreme Court justices, as well as various lesser jurists, have been attempting to define a problem as old as the figleaves of Eden. The Congress of the United States has established a Commission on Obscenity and Pornography, and here, there, and everywhere, the prudes versus the lewds continue to battle over the nation's morals. Moody's request, which still falls on sympathetic ears, was for a redefinition of obscenity on other than simply sexual grounds. The four-letter words of the English language, Moody argued, are not the proper measure of obscenity. So modest were Moody and the editor of *Christianity and Crisis* that they could not bring themselves to be explicit about these words. One is allowed to imagine what ones are intended. What is obscene, according to the redefinition, is "that material, whether sexual or not, that has as its basic motivation and purpose, the degradation, debasement and dehumanizing of persons." Pornography would include, according to Moody, that which shows human beings "violated, destroyed, physically beaten."

It should be noted at the outset that Moody does not pronounce the "End of Obscenity." He urges its redefinition. Moreover, two other things should be noted. In the first place, should one accept the attempt to redefine—and I do—Moody, having advanced the discussion to a new level, begs the question by not applying the new definition to problems of sexuality. In the second place, having accepted the redefinition, one still faces the crucial question concerning public policy. To censor or not to censor? If to censor, then what to censor? If not to censor, then how to make life more sexually humane? These are the questions which still persist. HMH in his *Playboy* philosophy and interviews is giving a great deal of advice in a generally individualist and hedonist atmosphere. It is up to Christians in the context of the Christian community to face these issues. Simply because the Church has made mistakes in the past does not disqualify it or rescue it from wrestling with the problem today.

Warfare between the prudes and the lewds has been arbitrated by the Supreme Court in recent years. The justices have attempted to lay down some guidelines to determine what is or is not allowed. In *Roth vs. United States* (1957) and more recently, *Ginzburg vs. United States* (1966) the court upheld some control of obscenity while protecting a broad liberty of expression. Thus, among others, *Fanny Hill, Ulysses,* Lady Chatterley and her lover and Henry Miller have dropped their figleaves. The court held as pornographic, as distinguished from obscene (1) material, the "dominant theme" of which "taken as a whole" appeals to "a prurient interest in sex;" (2) material which is patently offensive because it affronts "contemporary community standards;" and (3) material which is "utterly without redeeming social value." In the case of Ginzburg's *Eros* the court took into consideration as one aspect, and only one aspect, of its decision, mailing addresses, advertising, and promotion.

On the surface these guidelines only suggest the difficult problems jurists face when asked to plow ground in

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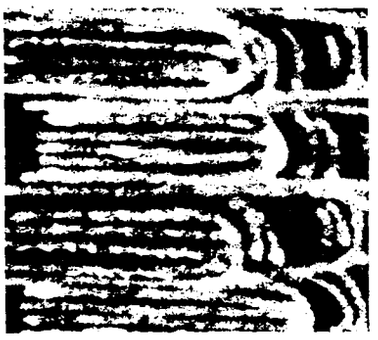
this garden. Generally the Supreme Court has been liberal in its protection of civil rights. How much more difficult it is for an ordinary citizen to understand what is at stake! The lewds accuse the prudes of a vast conspiracy against the rights of man and against the freedom of prophets as well as profligates. The prudes are labelled puritans, often by persons who know nothing about puritanism, or comstockians, more to the point, busily crusading against what they consider immoral. Accusations against prudes may sometimes caricature their concerns. But prudes often cover their own sexual problems with the anxiety of their crusades, and thus expose hypocrisy as a dimension of their prudery. Moreover, they sometimes clothe their own interests and prejudices on other accounts in the crusades, presumably for sexual morality, for example, in the banning of Upton Sinclair's *Oil!* or Lillian Smith's *Strange Fruit* or "The Miracle." Moreover, they show a limited sympathy for a range of human standards and practices, and for the various problems faced by men and women as sexual beings. Sometimes these are the persons who are sick, and need not only some pastoral counseling, but also some restraint.

Civil libertarians, generally, are not lewds, immoral or amoral, who wish to aid and abet the decline of community decency by wallowing in pornography. They are deeply concerned about a free society and are suspicious of any law or interpretation of the law which would authorize authoritarianism in the suppression of ideas. But having said this kind word about those with whom I number myself, it must be added that lewds may also cover their own sexual problems in their cries for liberty. Indeed they may be quite naive about the problem of obscenity and pornography—and naive on the basis of Moody's redefinition.

If we take Howard Moody seriously, that is, in redefining obscenity as that which degrades, debases, dehumanizes, and which may violate the human person physically, then, as he maintains, "nigger" is an obscene word and Dachau is a pornographic happening. But we cannot avoid returning to the sexual. From this perspective, reference to prudes, who are horrified at honorable four-letter English words, becomes a diversion. For it is the polysyllables which come into focus, words old in derivation, but which describe what has been considered sexual abnormality and perversion. It seems to me, we are faced with nothing less than a commitment as Christians and the Church as to what is a normal healthy sexual relation.

The polysyllables are numerous and are becoming more and more familiar as they are described in great detail in many of the books, some of the movies and other visual aids, more and more readily available today. Since these words are polysyllabic and clinical they may be used without embarrassment to publisher or reader: homosexuality, nymphomania, lesbianism, voyeurism, fetichism, sodomy, sadism, masochism, bestiality, necrophilia. What these words mean is amply pictured in many volumes, although it is unnecessary to go beyond the master of them all, Sade, whose *The Philosophy in the Bedroom, 120 Days of Sodom,* and *Justine* have survived as reference works of deviation and have been republished in handy paperback. Sampling some of this material one wonders about the profound truth in Paul's word to the Romans that God gives man up to the *un*natural use of the flesh when he worships the creature more than the Creator. There is something quite nihilistic about it. Sade speaks an alarming word. He suggests that the notion of God is the one fault he cannot forgive in man, and then he holds that whatever is possible in nature is permissible. When Justine innocently asks her tormentor about his various sexual crimes which lead to the murder of his victims, he philosophizes in one place: "The only deeds man is given to repent are those he is not accustomed to performing. Get into the habit, and there's an end to qualms and regrets; whereas one crime may perhaps leave us uneasy, ten, twenty crimes do not." Sade scientifically catalogues for the eighteenth century, and for our own, the infinite ingenuity and even brutality of men and women in an insatiable quest for sexual gratification. And he does this not simply for the vulgar, but for elites, the priests, princes, and nobility, of his time. Moreover, in sampling this material one finds it difficult to identify a consenting adult. This is illustrated in Pauline Réage's *The Story of O*, not a mediocre but a recent and beautifully written piece of prose, according to the critics, in which O is trained to be accessible for anything, anytime, anywhere. O comes to stand for orifice and not for a human being. Recalling the redefinition of obscenity, sex becomes degrading, debasing, dehumanizing, and even shows how in a reversal of sensation in the quest for sexual satisfaction, pain becomes pleasure in violence. Human beings cease to be free in a strange bondage to the sexual.



It is cogently argued that vicarious acquaintance with some of the polysyllabic experiences—tendencies found to some degree in all of us—helps to provide release of sexual repressions and therefore actually promotes sexual health. After a while, moreover, pornographic material, which repeats and repeats and repeats the various and even ingenious forms of human copulation, ceases to stimulate and begin to bore by sheer repetition. But after

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redefining obscenity and the pornographic in terms of that which makes life inhumane, then one begins to worry. I have come to doubt that opinion which insists that pornographic material does not contribute to actual sexual degradation, debasement, dehumanization, and even sexual crime. Constant reference to such material, not one time, but ten times, and twenty times—to recall the words of Sade in *Justine* in another connection—must have some effect upon the personality and the style of life in community. This is the point in the debate over the work of Emlyn Williams, *Beyond Belief,* about the infamous 1965 Moors Murders in England, where the murderers apparently wedded ideas of Sade to modern technological devices to sexually torment and then to kill their young victims. To be sure, the argument may be inconclusive. But to say that this material has no detrimental influence, would be like saying to an advertiser considering space in *Playboy* not to bother, since—in a reverse situation—*Playboy* really has no effect on those who want to live the good life. In this connection there is another polysyllable which should be mentioned. This is exhibitionism. Exhibitionism may be a deviation invented and perpetuated by prudes who hate the flesh and are abnormal about their modesty. But sex, despite all of the attempts at demythologizing, is still one of the greatest mysteries, for the Christian at least, and the preoccupation with it can only have the effect of cheapening it. Despite the need for a greater freedom, the commercialization of sex must be built upon a good deal of sexual misery.

Upon reflection, one of the saddest commentaries upon the misery is the side remark made by one of Hefner's favorite bunnies after his interest in her had begun to taper off. According to *Life's* coverage of *Playboy* (October 29, 1965) she had to continue working for the empire to pay for psychiatric treatments needed as a result of what the relationship had done for, or perhaps better, with or to her.

Howard Moody argues for a more human society and a definition of obscenity which will promote humaneness. One may agree with him completely that "nigger" and Dachau are obscene in his definition. But the point of this discussion is that we cannot avoid applying his redefinition to the sexual. And given this redefinition we cannot avoid some basic decisions among ourselves as Christians about the nature of the sexual life, and, to be more specific, about the polysyllables which have been mentioned. Prudery, it may be recalled, stems from the term wisdom. The prude may be one who has gone to seed himself by frowning on the sowing of all wild oats. But the questions still remain for the reasonably prudent Christian: What is and what is not permitted in a humane sexual relationship? What degrades? What debases? What dehumanizes? If we can come to some agreement about these questions, then, given the responsibilities of a Christian to help mold the moral climate of the community, how are we to set "community standards"—to use Supreme Court terminology—for more humane sexual relations? This has already been raised about the nature of homosexuality. But the discussion on homosexuality shows how uncertain we are. No doubt we are passing through a sexual revolution which calls for a new morality. But Howard Moody, echoing Jesus on the unclean spirits occupying the vacant house, has warned in an interview with *Playboy* that we should be very careful about producing a new morality which may be far worse than the old. After all is said and done in the twentieth century, there is still something very ancient about the problem. Augustine may have caused us a great deal of sexual damage. As one grows more and more aware of sexuality, one begins to have a great deal of respect for Augustine's definition of concupiscence as one of the deepest signs of man's rebellion against God and that which may contribute greatly to man's inhumanity to man. If John Updike's description of *Couples* is any indication of sexual maturity among new moralists, then we are in deep trouble.

There remains the other unsettled question about censorship. One would assume that Howard Moody is against censorship of the obscene under his redefinition of the term, although he never really raises the question with "nigger" or Dachau. Following *The Christian Century* (April 13, 1966), I am against censorship. Obscenity is still difficult to define. The very literature and movies which some censors would suppress are those which give us the greatest insight into some of the problems we face today. Any censorship is liable to be abused not only by voluntary agencies but by the civil magistrate. Christians and the Church, however, have an obligation to help the community deal wisely with what the *New York Times*—not exactly a paragon of prudery—calls the pornographic racketeers. Certainly, we have to deal with our own prudery and the prudes. But, to put it another way, we have a pastoral responsibility to the "innocent" and even more, to those adults who may be adrift on a sexual sea and whose condition is exploited by panderers of the pornographic. This is a difficult responsibility. But it may be one of the most important ones we face, since humane sexual relations are basic to all human relations and human community.

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JOHN FANDEL

METEORS

Now Orion rears clear in his round air.
Brighteningly he flourished to full height
His bow bent on horizon-far stars, there
Where one soft shot made meteors of night.

Across the dark floats Echo, satellite.

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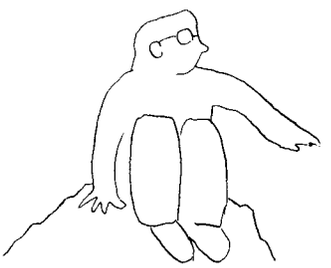
DOPING THE BOOK-MAKERS

Coming attractions in the Catholic book trade

PHILIP NOBILE

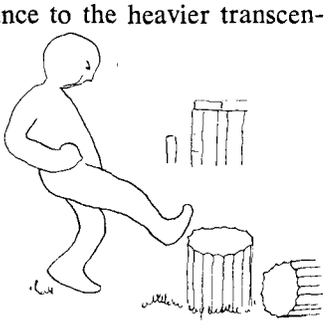
Today's book is indubitably older than yesterday's newspaper. Forged from last year's lectures, old articles or many months of past research, held up in the greasy sludge of the publisher for a season or two, and finally reviewed only several fortnights after its appearance, an author's latest book need not reflect his immediate problematik. How then to keep current? Bowing to the noosphere's demands, *Commonweal* presents this special white paper on coming and ongoing attractions in the Catholic book trade.

As one of the few surviving links in the great Hellenic-Thomistic chain, Bernard Lonergan makes the perennial his principal occupation. Since the publication of *Insight* (1957) he has been engaged in the-already-out-there-now-real of *Method in Theology*, a still unfinished summa of sorts. "My aim is to place theology within the contemporary concrete and historical apprehension of man," so goes Lonergan's description, "to conceive it in the manner of a modern science, to orient it towards a transformation of the many cultures of our pluralistic world." *Method* should be in glad Lonerganian hands before the end of 1970. No publisher has been designated.



Lonergan at the higher standpoint

Leslie Dewart's forthcoming *Foundations of Belief*, an elaboration and then some of the earlier *Future of Belief*, takes a swing at Thomists in every division—from lightweights of the strict observance to the heavier transcendentalists. A separate appendix is devoted to cutting up Lonergan in particular. With the passing of his anti-Greek phase Dewart expects to kick around the question of mortality and its complement.



Dewart Among the Hellenes

No one really knows what Dutch Jesuit John W. M. Verhaar is brewing. But informed sources report he will write the next big metaphysics book. He teaches philosophy at the University of Manila and has restricted his published work almost exclusively to *Philippine Studies* (a Verhaar essay from this journal, "Theism Today and Tomorrow," was reprinted in *The Future of Belief Debate*).

Harvard's Amos Wilder, brother of Thornton, will illumine the shadowy cave region of theology and literature with a study on hermeneutics and the contemporary poetic. Kenneth Rexroth promises to revisit some of the Modernist classics by de Lammenais and friends.

Four novels are promised. Doubleday reveals J. F. Powers is completing a lengthy novel. In accordance with the guarded *modus operandi* of 1963's National Book Award winner, even the Doubleday editors have no notion of subject or manuscript arrival. Betty Wahl (Mrs. Powers) will beat her husband into print with a first novel entitled *Rafferty & Co.*—the story of a young American couple's reaction to Ireland. Doris Grumbach is touching up *The Habit*, which she writes, "reflects, quite violently, the change in the world, the Church, the Order, the Catholic College." Nuns are the main characters and the title is "both symbolic and indicative." Michael Novak is now revising *Naked I Leave* for Macmillan. This second novel attempts a rendering of the American Catholic experience through a radical grad student-wanderer-writer (resemblance to persons living or dead may not be entirely coincidental.) *Crystal and Fox* is the name of Brian Friel's new play. More poems by Dan Berrigan in *False Gods, Real Men;* jacket by Corita. Philip Berrigan's *Punishment for Peace* analyzes the political and economic situations in the U.S. which led to Vietnam.

Yes, we remember your Silver Was the Tigris

Corpus Publications of Washington has signed up some of the country's most distinguished theologians for a long range venture called *Theological Resources*; each book in the series will treat a certain theme from the historical viewpoint. To date Corpus has Dulles on apologetics, Macquarrie on existentialism, McKenzie on Old Testament theology, Pelikan on Luther, Curran on sin, Ratté on modernism *et al.*

Dr. Malachy Martin, alias Michael Serafian (*The Pilgrim*), will bring forth his *Encounter,* an account of Christian-Jewish-Islamic relations in Jerusalem. Elsie Gibson, a previously unpublished female Protestant minister, has documented this unique vocation—soberly telling all.

Some important translations are midstream in the At-

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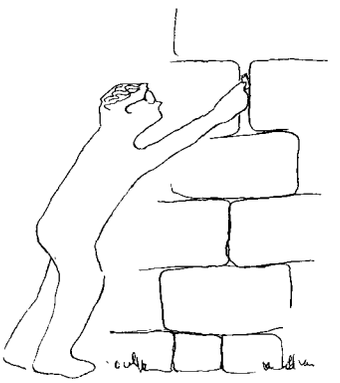
lantic River. Heading the flotilla are three studies by Germany's neo-Marxist philosopher Ernst Bloch (*Man on His Own, A Philosophy for the Future* and *On Karl Marx*). Bloch is a Herder and Herder import. Von Balthasar's *On Barth* will be reincarnated by Holt.

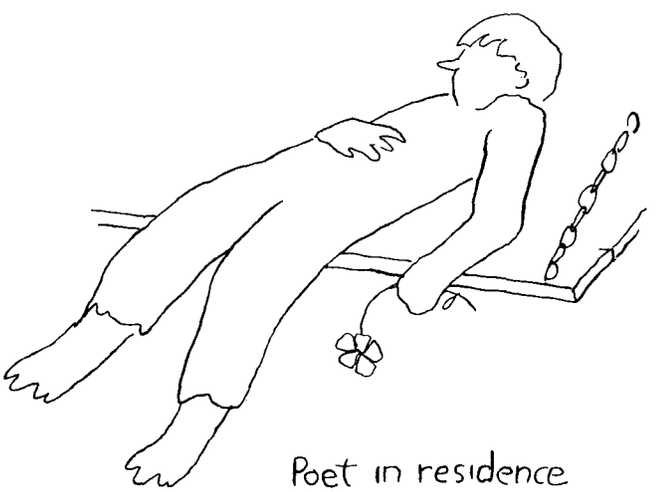
Hans Küng is presently researching for a theological appraisal of Hegel. No word on Schillebeeckx at the moment, but Sheed & Ward will continue to publish various entries from his extensive bibliography. James F. Powers, author of last year's *Eucharistic Theology*, is putting together a definitive Schillebeeckx theology. Bernard Häring has two books in different stages of completion: *Personalism and Natural Law* and *Christian Ethics in a Secular Age*. Europe's answer to Ivan Illich, Father François Houtart of Louvain, is working out a Christian sociology of revolution. His thesis is that Christians have reacted to social upheavals on grounds other than doctrinal. Once this theory is developed by examining specific revolutions, he suggests ways for the Church to relate to the revolutionary situation in Latin America. Expatriate Redemptorist Francis X. Murphy made the grand Catholic tour last year and will report his findings in *The Church in Turmoil* for Harper & Row.

Biography continues to occupy Anne Fremantle. Her *Pilgrimage to People* will be followed by *A Matter of Choice*—a projected portrait of a dozen Catholics (of similar social and educational background) from six different countries who chose opposite sides in WW II. Fordham's former theology chairman Christopher Mooney (*Teilhard de Chardin and the Mystery of Christ*) is taking this semester off to finish an essay collection on a theology of the future which will respond to the question: What is the significance as far as being a Christian is concerned of modern man's preoccupation with the creation of the future? Fellow Jesuit William Lynch (*Images of Hope*) is possessed by an offbeat muse directing him toward a theology of the flesh/ a metaphysics of the body.

Hard-core establishmentarians are hardly the type to do one book when they can be doing two or three. Justus George Lawler, *capo* of Catholic ideologues, would like to ransom more time for his *Theology of Animals* (two essays on this topic have appeared in *Continuum* and *Anglican Theological Review*). In the meantime, he is moonlighting on Herder and Herder as the editor-in-chief of Chelsea House's (the people who brought you the *Sears Roebuck Catalogue*) papal documents series (new translations of major papers from the Reformation to John XXIII). It would be news if Father Andrew Greeley were not dabbling in multiple linear media. In the fall, Sheed & Ward should have his *The Future of Religion*, already previewed in *Overview* and picked up recently by *Time*. Greeley is also collaborating with Clark Kerr on a study of alumni attitudes toward colleges. When Michael Novak went to California (Stanford) he apparently turned off Lonergan and tuned in the Movement, e.g., the forthcoming *Theology for Radical Politics*. Further indication of Novak's shift from *Insight* to *The Berkeley Barb* is seen in his *The Experience of Nothingness*—a work-in-progress which tries to fashion existentialism into a revolutionary ethic. Says Novak, "It is the Myth of Sisyphus in reverse." For three years Daniel Callahan has been tending to a full-scale study of abortion. A Ford Foundation grant funded a trip around the world to assure a wide sampling of evidence. He hopes to wrap it up in four or five months for an early 1970 publication. A manuscript on religious identity is in better shape and should appear before the year-end. In addition, Callahan is just beginning a book tentatively titled *Transcendence and Culture*—an analysis of Philip Rieff, Herbert Marcuse and Norman O. Brown in the context of a larger discussion of the problem of transcendence: "I want to show that if there is a God he should be conceived in bodily and not spiritual terms and that the problem of God is inextricably one with the problem of culture." Feminist guru Sidney Cornelia Callahan has in very early works a treatise on the development of personality, with special emphasis on the matter and role of guilt.



Dan leaving a note for Rosemary



Poet in residence

And the least shall be last: a celebrated cleric will be camping out in Hugh Hefner's mansion to gather observations for a best-seller; a lesser known executive in Catholic publishing is preparing a diversified literary ascendancy: a complex, quincunxial, Nabokovian recapitulation of literary, religious and criminal history: a baroque, dreamy, middlewestern "new *Brideshead*"; and for the concupiscent, a pornographic retelling of the tragic saga of Christendom's beautiful couple—Héloise and Abelard.

PHILIP NOBILE *is assistant editor of* Commonweal. *Illustrations by Tyng.*

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BUNUEL & WELLES

THE SCREEN

"On top of a pillar Simeon sat." So starts Phyllis McGinley's tender and amusing poem, "Simeon Stylites." And so starts Luis Bunuel's seldom tender but more often pungent film, "Simon of the Desert." Actually Bunuel has his Simon *standing* on the pillar most of the time—while this fifth-century holy man prays, blesses people and animals and bugs and even looks around for more creatures to bless, eats his sparse meals, and spends a great deal of time resisting the temptations of the Devil. This Devil, played in most appearances by the very attractive Silvia Pinal, turns up in various guises—as a seductive little girl, as a sexy temptress, and once even as a sissified Christ-like figure holding a lamb. Simon, nicely portrayed by Claudio Brook, is made a sweet-but-firm, wild-eyed saint with unkempt hair and beard and a great deal of love for no single person but for all mankind. The final scene (set in modern times, in a New York discotheque where the Devil has flown him to see how twentieth-century youth has gone to the dogs) shows Mr. Brook as a well-groomed, handsome but still saintly Simon who is saddened by all the unholy carryings-on. When the temptress tells him that he can't return to his pillar because someone else has taken his place, we're not sure whether Bunuel means us to believe that Simon, for all his praying, has done little, maybe nothing for mankind or whether Bunuel is saying there will always be a new saint to pray for man.

Since Luis Bunuel has made clear in film after film his stand against the Church and organized religion, it is most likely that he is cynical about how much good Saint Simon did for man. But for Simon, the man, in spite of the film's kidding around, Bunuel seems to have a certain respect—even admiration. Perhaps Bunuel is saying that Simon was naive and ivory-towerish but was also a sincere man of dignity and nobility. One might well wish that this skillfully directed, 45-minute "Simon of the Desert" were longer and developed more fully as was the story of the good but simple priest in Bunuel's 1958 "Nazarin." It is said that "Simon," made in 1965, is the first of two films planned on the saint, with the second to have been done by a different director (like de Sica or Kubrick). The second film was never made, alas; it would have been fascinating to have another point of view. But I doubt if any film, no matter how well made, could sum up Simon more effectively than Miss McGinley's poem which ends: "And why did Simeon sit like that/. . . For the world to see?/ It puzzles the age,/ It puzzles me./ It puzzled many/ A Desert Father./ And I think it puzzled the Good Lord, rather."

I first saw "Simon of the Desert" at the 1966 New York Film Festival; but because of its short running-time, it had to wait till now for release and will be shown with Orson Welles' hour-long "The Immortal Story." While neither director is at his very best, both pictures merit attention. "The Immortal Story," for which Welles wrote the screenplay from one of Isak Dinesen's chilled-in-ice Gothic tales, should never have been photographed in such lovely pastel colors which add to the beauty of the lush sets but detract from the eeriness of the incredible, rather lewd idyl that is its plot. Welles, portraying an elderly, very wealthy merchant in Macao, plans to turn a sailors' legend into fact: the legend about the very wealthy man who hires a sailor to sleep with his wife so that Mr. Moneybags may have an heir.

Welles' bookkeeper succeeds in persuading an aging woman of easy virtue (Jeanne Moreau) to play the wife. Then the rich man hires a personable young Danish sailor to play the sailor who, Welles hopes, will tell and retell the story as truth. What finally happens in this racy exercise in sexual fantasy is probably what should happen to a millionaire who's playing God. "The Immortal Story" is rather thin stuff for the great director of "Citizen Kane," but it's better than most shows one sees on TV, for which it was intended.

PHILIP T. HARTUNG

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X. J. KENNEDY

THE SHORTER VIEW

Her eyes outstretched from seeing how in space
Worlds go from bad (in not much time) to worst,
How stars in old age stagger, drop, and burst,
My wife lets fall her book with stricken face:
She'd thought the future set and rooted here,
And people. That some morning will occur
Without a sunrise hadn't dawned on her.
Kathleen, some great pink shell, held to her ear,

And, wistful, staring through me to an earth
Littered with ashes, too dried-up to bear—
Though I say, What the Hell, we won't be there—
She doesn't see much point in giving birth
And, in our dark bed where her burden grew,
When I'd make love and recklessly let live,
Her arms drawn shut, for this night will not give
One inch of ground for any shorter view.

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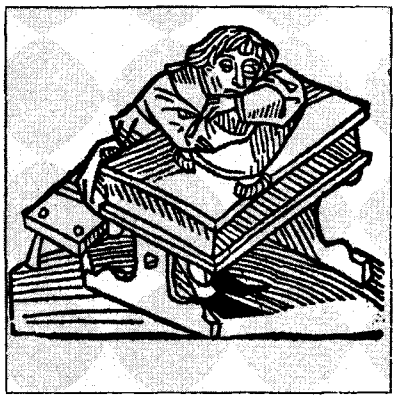

BOOKS

A selection for Catholic Book Week

Sacramentum Mundi: An Encyclopedia of Theology, Vols. I and II

EDIT. KARL RAHNER WITH CORNELIUS ERNST AND KEVIN SMYTH

Herder and Herder, Six Volume Set $135, pre-publication price $105.

JOHN L. McKENZIE

One never knows how to review dictionaries and encyclopedias. My habit is to read a few articles on topics about which I think I know something and a few others from which I think I might learn something. This may not be the best way to pass a critical judgment on a work as massive as *Sacramentum Mundi*. On both counts it passed with high marks. The articles under the headings "Bible" and "Biblical" were excellent compendia of a remarkable amount of erudition. The same is true of the articles under "Church" and "Ecclesiastical." The articles on canon law were clear and full, if here and here a trifle defensive; but the reviewer has his prejudices on this topic which he has no right to inflict on the public. What can be said for canon law is said well, and doubtless many readers will be convinced. The academic reputation of the contributors is such as to entitle one to expect high grade work, and where I studied the volumes high grade work is delivered.

The work is an encyclopedia of "the new theology," and it should answer most of those who ask what the new theology is. It is not an easy way to learn what the new theology is, but I do not know why it should be easier to learn the new theology than it was to learn the old theology. The reader will notice this first in the inclusion of topics which were at best rarely treated in the old theology. He will notice it next in the use of recent work, for much of which the contributors to the volumes are responsible. The documents of Vatican II are used in abundance. The articles raise questions and point out unsolved problems; they are not dogmatic in tone, and one who is not accustomed to the style of the new theology might think that the contributors are uncertain. Others will surely think that they raise questions which should not be raised. The authors frequently state opinions and engage in argument, a tactic not much employed in older theological dictionaries. The articles are equipped with good selective bibliographies in the major international languages, among which English is included.

No one is heedlessly going to invest in this six volume set, and it will be asked for whom the work is intended. It is not to be compared with the *Dictionnaire Théologique de la Foi Catholique*, which was larger and more technical, clearly intended for professional theologians and used only by them. Nor is it to be compared with the *New Catholic Encyclopedia*. The *NCE* covers much more territory, but it was not intended to be a work for professional theologians. *SM* falls somewhere in between. It is not beneath the attention of professional theologians and students of theology. Others may find it a bit rugged at times. The new theology has created a new philosophical and theological language, and one who is unfamiliar with the language may think at times that the work needs to be translated into English. This implies no denigration of the translators, who have done their work very well, nor indeed of the authors, who are entitled to use the language of the trade. I would personally like to see the work used by all who have a serious interest in theology, whether it be professional or other; but I think I ought to warn the others that they may get lost every now and then. On the other hand, many of the contributors to

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SM have a fairly large circle of readers of their works in translation. If one has read these works with pleasure and profit, he will find *SM* the most useful compendium of theology available.

I found the division and indexing of the articles difficult at times. I do not know how many people will want a sketch of Theodore of Mopsuestia, nor how many of those who do will think of consulting Antiochene School. Headings like those I mentioned, Bible and Church, include under several headings most of what is going to be said on biblical and churchy topics; the reader will have to riffle through them until he finds what he wants. I guess that similar catch-all headings are used for other topics. I do not find cross references at points where one might look for the topic. No one knows better than this reviewer how difficult it is to divide and index the material clearly and usefully; granting some indulgence in this area, I have to say that this is my major criticism of *SM*.

Against this criticism is the fact that *SM* is the type of book in which one is likely to ramble, forgetting what it was that one was looking up in the first place. The treatment most of the time is simply interesting, and it does not always matter much whether it is well divided and indexed or not. Dictionaries are not usually admired for their originality, but this one will be. The contributors are scholars who are accustomed to speak fully on their topics, and I would pity the editor who had to channel them. But in fact two of the articles under "Bible" and "Biblical" repeat nearly the same matter, written by two different men. This type of originality could have been controlled. But if the work brings the new theology to readers clearly and in an attractive manner, no one is going to care much whether the indexing is done one way or another. It is about as important a criticism as to notice that *SM* has no pictures. With or without pictures and more detailed indexing, *SM* is and will be for a long time one of the basic works in the theological library, meaning it is not one which you can do without.

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REVIEWERS

FATHER JOHN L. MCKENZIE, S.J., is the author of several books on Scripture, including *Vital Concepts of the Bible.*

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FATHER CARL J. ARMBRUSTER, S.J., teaches at the Bellarmine School of Theology.

MICHAEL GALLAGHER translated the Japanese novel, *The Pornographers,* by Akiyuki Nozaka (Knopf).

FATHER ANDREW M. GREELEY'S most recent book is *Crucible of Change.*

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John Knox

JASPER RIDLEY

Oxford, $9.50

JAROSLAV PELIKAN

One by one, the principal actors in the drama of the Reformation are beginning to receive full-length biographies. Among such biographies, Jasper Ridley's account of John Knox must rank high for its scholarly thoroughness, balanced treatment, and historical insight.

John Knox is not an easy subject for balanced treatment. As the author observes, "the personality of Knox, magnificent and terrible, has fascinated and appalled posterity"; he adds that "while giving thanks that we do not have to live under the kind of régime that he established, we can appreciate the tribute . . . 'What a heroical and bold spirit he was!' " Ridley has sketched both the character and the history of this heroical and bold spirit in a vivid way, often summarizing his interpretation in a Chestertonian epigram. Thus "many Protestants gloried in their sufferings, and seemed almost to be seeking martyrdom. Knox did not want martyrdom; he wanted victory." Again, "With his usual ruthlessness and political clear-sightedness, he saw only the fundamental reality of the situation."

The story of John Knox, however, is more than the life of a ferocious and dedicated Protestant preacher. When told in its full context, it is the record of the Reformation in both England and Scotland. The murders of Riccio, Darnley, and Moray; the complicated relations between Elizabeth and Mary, Queen of Scots; the involvement of Emperor Charles V in English politics—these and many other lines of historical connection are clarified when his biography is recounted. We gain a better understanding not only of the religious history of the sixteenth century, but of its economics and politics, its morals and literature.

Yet the central character of the book is the Scots Reformer, author of *The First Blast of the Trumpet against the Monstrous Regiment of Women,* indefatigable preacher, unrelenting moralist, Pope-baiter, and Christian revolutionary. Whatever else he is, John Knox is unforgettable, both in his strengths and in his deficiencies, and Ridley permits us to see the whole man.

It is clear, for example, that neither Knox himself nor his movement was especially notable for theological depth or originality. "The Scottish Protestant movement," Ridley explains, "was political and pragmatic from the beginning. . . . The Scottish Protestants never split on questions of doctrine." Therefore "Knox never formulated his opinions on the nature of the Presence [in the Eucharist] with any clarity." And in a fine comparison of Knox and Calvin as theologians, the author observes "in his theology, Knox adds nothing to Calvin, but his style and approach are very different. Calvin was more cool and subtle,

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Knox more passionate and direct. Knox is not as deep as Calvin, but he drives home the point to its brutal conclusion with a fearlessness and ruthlessness from which even Calvin flinched."

Not theology but political theory was Knox's forte. He emerges from Ridley's account as a bold and creative political thinker, who combined a genuine gift for ideas about society with an instinct for the most effective means of putting these ideas into force. Above all, Knox stands out from his contemporaries and colleagues because of his understanding of revolution as a Christian strategy and even of tyrannicide as sometimes a Christian duty. Contrary to the dire warnings of Roman Catholic pamphleteers that a revolt against papal authority would bring about the subversion of the civil state (plus, of course sexual libertinism and a general decline in morality), the "magisterial Reformers," especially Luther and Calvin, emphasized the duty of obedience to princes so onesidedly that their Reformation strengthened the political establishment in most of the countries where it took root. This was especially true of the Lutheran Reformation and of the Anglican settlement; but, as Ridley notes, Calvin, too, "not only condemned the conspiracy of Amboise in 1560, and denounced tyrannicide as a sin, but told the French Huguenots that their resistance could only be justified if it was led by a Prince of the Blood."

Although he was Calvin's pupil in much of his theology, Knox went far beyond the Genevan Reformer in his social ethics. "The theory of the justification of revolution is Knox's special contribution to theological and political thought," Ridley maintains. Later he elaborates on the uniqueness of this contribution. "Thus the texts of the Bible, which had so often been cited in support of the doctrine of Christian obedience, were used by Knox to justify revolution. Whereas almost every other sixteenth-century theologian taught the people that they must obey the king, not from fear of earthly punishment but from fear of God, Knox left them in no doubt that if they obeyed unjust commandments of wicked rulers they would receive a far more terrible punishment from God than any that could be inflicted upon them for the crime of high treason."

Several features of Knox's theory of revolution warrant particular notice. One was his sharp distinction between private and public vengeance: the former was prohibited in all cases, for it was a Christian's duty to forgive those who trespassed against him personally; but the latter was not only not prohibited, it was enjoined, against the enemies of the gospel, *viz.*, the enemies of Protestantism. Therefore the biblical imperatives about mercy and forgiveness were to be applied to the realm of private relationships, not to the political order. This doctrine was embodied in the notes of the Geneva Bible, which went through 140 editions between 1560 and 1644 and was "the most important instrument of propaganda of the radical Protestants in England and Scotland."

Even more distinctive was Knox's elaboration of his revolutionary doctrine to include the principle that since "the reformation of religion, and of public enormities, doth appertain to more than to the clergy, or chief rulers called kings," it was the duty of the nobles in a territory to compel their prince to reform the Church. By his skill in applying this principle to the situation in Scotland, Knox succeeded, during the revolution of 1559, in gaining the support of the Scottish nobility for the people and their rebellion. He was, according to Ridley, "the only leader of a popular revolution in the sixteenth century who managed to persuade the nobles to join the revolutionary movement." As a result, the Scottish Reformation was spared the sort of debacle that befell Luther in the Peasant War of 1525.

This is not to say that Knox was perfectly consistent either in his revolutionary theory or in his political practice. He may or may not have been a misogynist, and Ridley tries to defend him against the more extreme of his critics on this score. But the author of the most notorious attack ever written against the right of a woman to rule was also willing, "if Elizabeth would admit that his theory about the government of women was correct as a general principle, [to] proclaim that she was a Deborah and an exception to the rule," while Mary was a Jezebel for presuming to reign as queen. His view of political murder also manifested inconsistencies as the Scottish Reformation grew bloodier, until eventually he "ceased to regard murder from the point of view of a moral philosopher, but considered it only in the spirit of a secret service operator." Shades of Lady Macbeth! The conflict between his moral idealism and his political realism is one of the most striking characteristics of Knox as a Reformation period revolutionary.

Perhaps most remarkable of all was the success and the durability of Knox's Reformation. Four centuries after Knox, the liturgical and disciplinary structure of the Church of Scotland is still basically the one he fashioned. In the political area, the settlement of 1688 removed Knox's reforms from controversy; but what mattered to him most, the revolutionary transformation of the Church—"this still remains." Beyond the borders of Scotland, moreover, not only his religious ideas, but also his political theories have permanently affected the course of modern history. Both his religious ideas and his political theories made Knox "one of the founders of English Puritanism." For all his insistence that the Church Session had the duty to scrutinize the personal lives of church members and to punish them for private infractions of the moral law, he has become, in spite of himself, one of the authors of modern doctrines of human freedom. Milton quoted Knox in the regicide tracts, and the Puritan theorists of revolution could trace their ancestry to Knox. And so "through Milton, Knox influenced, by example if not by doctrine, the men of 1776 and 1789, whose outlook has shaped all subsequent political thought and action."

Anyone interested either in church history or in political history will read Jasper Ridley's magnificent account with profit.

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Absolutely Null and Utterly Void

JOHN JAY HUGHES

Corpus Books, $7.95

CARL J. ARMBRUSTER

My initial reaction to the very publication of this book, even before reading it, was somewhat negative. On the one hand, it seemed useless, for even if the tangled mass of historical and theological evidence could be unraveled to demonstrate the validity of Anglican Orders, Rome would never admit that Leo XIII had erred. On the other hand, another book from the Roman viewpoint hammering home the invalidity of Anglican Orders would be a bore. Moreover, Anglican Orders seem far too narrow a base from which to attack the real problem of the validity of all non-Roman Orders.

However, after being exposed to Hughes' incisive scholarship and spellbinding style, I can only exclaim: What a story! My pragmatic objections were quickly forgotten as I was swept up by this quixotic attempt on the part of an English lord and a French priest to bring the Roman Catholic Church and the Church of England into ecumenical conversations in the 1890's, a venture which ended in deeper intransigence on both sides when Leo XIII condemned Anglican Orders in the bull *Apostolicae Curae* of 1896. This book proves itself simply by telling the tale of history.

Although Hughes reveals a superb command of his sources, it is not the sheer mass of documentation which is so impressive, but the manner in which he brings it to life in the personalities of the principal actors in the tragedy. The men seeking to bring Rome and Canterbury closer together were the Anglican Lord Halifax, the French Abbé Portal, and the Vatican Secretary of State Cardinal Rampolla—all of them ecumenists born fifty years too soon. Their opponents were the Benedictine Dom Gasquet, Cardinal Vaughan, and the youthful Papal Secretary Merry del Val upon whom the aging Leo XIII increasingly relied. Hughes' eminently readable prose leads the reader to a personal sympathy for these men as individuals, and through them, to an insight into the religious thought of the 1890's. The colossal misunderstandings and mistrusts which flourished among these equally dedicated men are eloquent testimony to the need for a more sensitive appreciation of the human side of the *magisterium*.

Included in the story of *Apostolicae Curae* are two penetrating chapters on Anglican Succession and the Marian Restoration. Hughes concludes that "the historical evidence alone does not permit a firm verdict either in favor of Anglican Orders or against them." However, the value of his research lies in the fact that he has simply told the story, a story which shows clearly that Roman Catholic procedure in the whole matter left a lot to be desired. If it is true that the medium is the message, poor procedure can be as detrimental as factual inaccuracies. For example, although Anglican Orders is an historical and theological problem, arguments which had nothing to do with these matters played an important role, such as Cardinal Vaughan's contention that a condemnation of Anglican Orders would result in a wave of conversions to Catholicism on the part of Anglicans unwilling to remain in a church without valid sacraments.

Hughes is aware that the key point is a theological one concerning the nature of priesthood and ordination, and he will further address himself to these questions in another volume. It is to be hoped that in attempting a solution to Anglican Orders he will go beyond this to establish a theological basis for an ecumenical *rapprochement* among all non-Catholic and Catholic Orders.

The book is a case history in primitive ecumenism. In an age marked with so much lack of trust and information, it is astounding that Halifax and Portal succeeded in pushing the question as far as they did. To indicate that we have progressed beyond the climate of the 1890's, it would be a good idea if the Vatican Archives opened to competent scholars the files on the condemnation of Anglican Orders. To this day they remain closed.

At least until the Vatican records become available—if not longer—Hughes' book will stand as an indispensable work in the area of Anglican Orders. And for the ecumenist of today it offers a most instructive lesson on the efforts of the pioneer ecumenists of yesterday.

Conversations: Christian and Buddhist Encounters in Japan

DOM AELRED GRAHAM

Harcourt, Brace, & World, $4.95

MICHAEL GALLAGHER

In the fall of 1967, Dom Aelred Graham, the English Benedictine, went to Japan for a series of discussions with authorities on Buddhism. The result is not a conventional book but the edited transcripts of these conversations. As the readers of his *Zen Catholicism* are well aware, Dom Aelred is extremely enthusiastic about the prospect of Christianity's learning something significant about spirituality from Buddhism, especially the Zen variety, which has survived only in Japan. He has brought this same spirit to these discussions, further heartened by Vatican II's endorsement of such "dialogue and collaboration" in its Declaration on Non-Christian Religions.

In attempting to evaluate the results of Dom Aelred's efforts to achieve the sort of encounter he had in mind, I am afraid that I have little choice but first

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bare my prejudices insofar as they are pertinent. I do not happen to think that Christianity has much to learn from Buddhism, especially from any form of Japanese Buddhism. Furthermore after seven years in that frenetic, neurotic, fascinating land, I can't help viewing with something between amusement and exasperation the ritual pilgrimage to aesthetic, tranquil, Zen-stabilized old Japan, where the jaded Westerner may quaff his spiritual thirst at a purer spring. Having thus confessed my illiberality, I nevertheless strongly recommend this book to all who have an interest in such matters and an at least rudimentary knowledge of Buddhist terminology. And lest I be credited with far more than the meager supply of objectivity I possess, I must hasten to say that this recommendation is probably more because of my prejudices than despite them.

For I find it hard to see how anyone reading this book could avoid the distinct impression that most of the Japanese Buddhists who appear in it are men as sorely out of touch with the spiritual realities of twentieth-century life as the most conservative of Curial Cardinals. With a single exception, they come across as men swathed in a complacent, often smug, inaccessibility, which effectively frustrates all attempts at dialogue.

Part of this failure in communication is undoubtedly due to the language barrier. Dom Aelred usually had to work through Japanese interpreters, whose feel for English expression was woefully inadequate to the strain that such an attempt put upon it. Thus sentence after sentence fails to yield any clear meaning even after the most rigorous analysis, a degree of obscurity that might be due to the profundity of the content but which, I feel, is more a result of ineptness in such rudimentary techniques as relating pronouns to their antecedents. However, if the interpreters are somewhat to blame for Dom Aelred's failure to achieve the sort of stimulating interchange with the Japanese Buddhists that mark his conversations on the same topics with an American Buddhist scholar, an English psychiatrist, and Gary Snyder, I have a strong suspicion that even the most skilled of interpreters could have done little to turn these round-the-mulberry-bush exchanges into meaningful dialogue—unless, of course, Dom Aelred had chosen to be considerably less polite. Nor should the Japanese language be blamed. Ambiguities do flourish within it, but they do not permeate it; and it is as handy a language as any other to express whatever one has in mind.

The main difficulty lies with the Buddhist leaders themselves. The English psychiatrist tells Dom Aelred that all of the Zen Masters whom he had met, with the exception of one, were extremely poor at expressing themselves. This struck me as an acute observation and in line with what has been all too often my own experience in dealing with those Japanese who in any field of endeavor had reached the exalted status whereby they merited being addressed as "Sensei." In Japan once you make it, you don't have to explain—you don't have to prove yourself anymore. You have no need to convince or persuade your disciples; for their proffer of blind faith is the prerequisite for disciplehood. True, this sensei idolatry is now being challenged in many fields but not in traditional religion.

The unwillingness or inability of orthodox Buddhism to address itself plainly and without condescension to the man in the street appears as a leitmotiv throughout the book. Perhaps the most striking instance of it is the observation of one Zen Master that perhaps those less robust spiritually might be taught to believe in bodhisattvas, in whom he certainly does not. Such diffidence goes far to explain the existence of that religious vacuum within Japan that all serious observers have noted, a vacuum into which the New Religions stepped after the War. Whatever the defects of these latter—which stand to Buddhism much as the Jehovah Witnesses stand to Christianity—the most successful of them have made great efforts to establish rapport with the ordinary Japanese and build a sense of community, endeavors that orthodox Japanese Buddhism has not deigned to make.

I would conclude, therefore that Dom Aelred's charity and enthusiasm for Japanese Buddhism outrun his practical experience of it, though it remains to be seen how he will assimilate the experiences recorded in this book. Given his desire to learn from Buddhists, it is ironic that the dominant impression *Conversations* gives is that the Buddhist monks with whom he talked have far more to learn from him than he from them, in terms of humility, compassion, and largeness of vision.

American Catholics and Social Reform

DAVID J. O'BRIEN

Oxford University Press, $6.50

American Catholics and the Roosevelt Presidency: 1932-1936

GEORGE Q. FLYNN

University of Kentucky Press, $7.50

ANDREW M. GREELEY

With little in the way of advance warning, there seems to be emerging a new school of American Catholic history. The apologetic histories of the past are almost forgotten. The institutional histories, particularly the biographies of ecclesiastical leaders produced at The Catholic University of America, are still with us and still indispensable; but a younger generation of Catholic historians is appearing on the scene with a different focus of attention. Writers like David J. O'Brien and George Q. Flynn (and Philip Gleason at the Uni-

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versity of Notre Dame and Thomas O'Brien Hanley of Loyola University) are much more interested in the relationship between Catholicism and American society than they are in the history of the institutional Church; and when they write of Catholicism, they mean the whole Catholic population, and not just its formal ecclesiastical structure.

This school of Catholic historians might be called the "ethnic" school—not merely because all four of the authors named above are Irish—not even because, unlike earlier Irish-American scholars or near scholars, they do not feel the need to engage either in bravado or self-hatred, but because they are concerned, essentially, with the acculturation of the Catholic immigrant groups into American society. Gleason's book on the German Catholics is the most explicit manifestation of this concern, but both O'Brien and Flynn, in their study of the relationship between Catholicism and the New Deal are clearly commenting on the acculturation process in the years immediately after the Al Smith election.

Flynn's book concentrates on a shorter period of time—the first four years of the Roosevelt presidency—and is much less freewheeling in its questions and conclusions than the O'Brien book. The latter author sees three positions available to American Catholics of the 1930's, and by implication, today—the anti-Americanizing influence represented by those who view the Church as a beleaguered garrison in a hostile society, the Americanizing position represented particularly by the John A. Ryan tradition of social reform which eagerly and cheerfully embraced the reform tradition of the Progressives of the New Deal, and finally a left-wing anti-Americanizing position fundamentally critical of American society, not from the positions of social and economical conservatists, but rather from the perspective of radicals such as Father Virgil Michel, Dorothy Day, and Peter Maurin. One has the impression that, in a more sophisticated and scholarly way than the earlier adherents to this third position, O'Brien's posture is fundamentally that of the critic from the left.

There is less trace of ideology in Flynn's work (but be it noted that ideology is only lightly touched on in O'Brien's), but there is a wealth of fascinating factual information about the almost unanimous support of American Catholics for the New Deal in its formative years. One is astonished, for example, to realize that the late Cardinal O'Hara of Philadelphia, in his latter years the most arch conservative of arch conservatives, stoutly resisted as President of Notre Dame the pressures of the Knights of Columbus against Roosevelt and his Ambassador to Mexico, Josephus Daniels. Indeed, O'Hara awarded an honorary doctorate to Roosevelt in 1935 precisely to indicate his support of the President in his struggle against the Knights of Columbus and their allies on the Mexican issue. It is also fascinating to realize that the militant attacks on the New Deal Mexican policy by the Catholic right took place despite the very explicit opinion of the Archbishop of Mexico City—that nothing could be worse for the Church in Mexico than American support.

One could hardly say that either of the volumes is "must" reading for American Catholics, but they are "must" reading for those who are interested in the history of Catholic social reform or the history of the Great Depression, or even merely in Catholic history. Unfortunately, not many of the allegedly educated Catholic laity show much interest in any of these subjects.

Flynn and O'Brien are both competent scholars; their books are both published by university presses; they both pass quite beyond the self-hatred of the slightly older generation, a generation which lacks their scholarly competencies; they are both on the faculties of Catholic colleges; and both did their graduate work at reputable secular universities. Hopefully, they have long careers of scholarship ahead of them; one wonders how much they will have to publish and how many more writers like them will have to appear on the scene before the ghost of Catholic "anti-intellectuals" is finally and permanently put to rest.

Truthfulness: The Future of the Church

HANS KÜNG

Sheed & Ward, $4.50

RICHARD HORCHLER

Compared to Hans Küng's last book, the scholarly and massive study *The Church,* the present little volume is slight and undeveloped. Much of what is in *Truthfulness* has been said before. In fact, much of it has been said before by Küng himself, as he explains, in lectures he has given over the last several years and in other ways in *The Church.* Some of the additional material, moreover, consists of little more than notes and jottings: what are the problems? what has been accomplished in the renewal? what is still to be accomplished? And some of it is simply hortatory.

But this is nevertheless Küng, who when he is good is very, very good—and who just isn't bad ever. He is very good, for instance, in his treatment of what he calls the "Historical Background to the Disregard for Truthfulness." In the Christian moral theological system as it developed, he points out, truth is not one of the "theological" virtues (faith, hope and love). And while this may not be unreasonable, he adds that faith in the God who is truth could be decisively more significant than the external, rational-intellectual "proofs of faith" in the theology manuals.

Further, truthfulness is in this system not even one of the "cardinal" virtues (justice, fortitude, temperance and prudence). In the whole history of moral theology, in fact, truthfulness is hardly considered at all in any positive sense. Even Augustine wrote no treatise on truthfulness, only on falsehood. With

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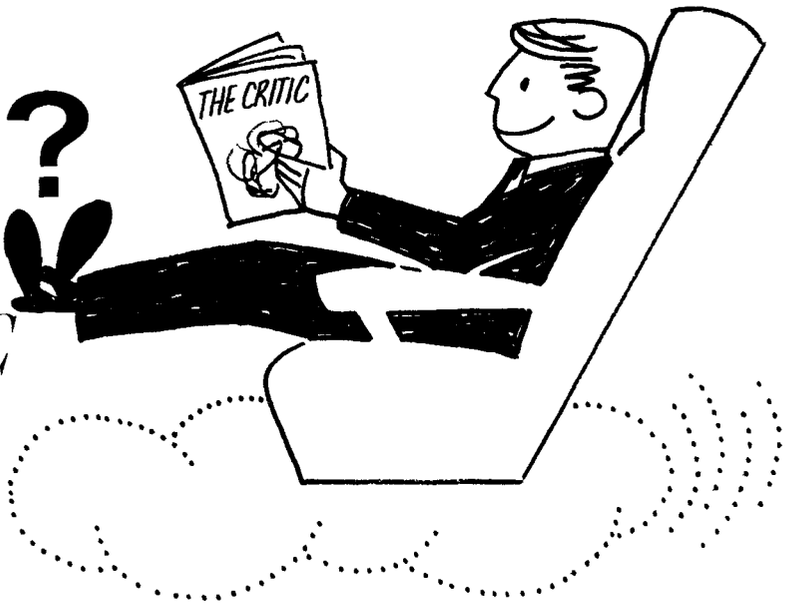

You rev up by turning to "Stop Pushing!" and letting Dan Herr exacerbate your most cherished ideas and personalities—it's not for nothing that he's been called "Savonarola in Will Rogers' clothing." Laugh at a cartoon or two before turning to Q.E.D. to follow John L. McKenzie's tiger through the theological forest of the contemporary night. At this point you'd better take a coffee break, because *The Critic* is a big magazine not to be ingested in one sitting, which is all right since it comes out just six times a year. To lead back in you could start by reading a short story by Honor Tracy, J. F. Powers, Sean O'Faolain, Joyce Carol Oates, Lawrence Durrell, Gabriel Fielding, Agatha Christie, Mavis Gallant, Wilfrid Sheed, Isaac Bashevis Singer or whoever else may turn up. If you're feeling non-lineal, *The Critic* usually provides some visual zap in the form of the work of such non-amateurs as Ben Shahn, Henri Cartier-Bresson, Corita, Daniel Frasnay and others, all in generously restrained black-and-white.

O.K. Off with the outer garments and into the lead articles with your raw psyche attuned to the cosmic nuances of heavyweights like Arthur Koestler, Jurgen Moltmann, Oscar Lewis, Teilhard de Chardin (we know he's dead but things keep coming out of that amazing trunk), Paul Goodman, Jean Danielou, Bishop John Wright, Dr. Martin Marty, Jean Guitton—people like that. Then it's liable to be anything under the sun—*The Critic* seems chronically maladjusted to ruts—from Walter Kerr talking about comedy to Steve Allen being funny, from Brooks Atkinson talking about the theatre to a complete play by Brian Friel, from Daniel Berrigan's interior meditations to Nelson Algren's pyrotechnic assault on the Alamo syndrome of Americans. On social ills you will be hearing it as it is from the men who are doing something about the problems of the world—in the past, both Dr. Martin Luther King and Senator Robert Kennedy appeared in *The Critic;* meanwhile, back in the Church, Eugene Kennedy, M.M., Andrew Greeley, John Tracy Ellis, Joseph Fichter, Robert Hoyt and others who don't believe much in keeping their observations to themselves may turn up to fire off a salvo before Dan or Sidney Callahan spike their guns or John Leo gets them all down on one of his Establishment Charts.

You may be ready for bed by now, but copping out will leave you with the hefty book review department to get through. It's really no chore, though, what with such notorious non-Catholics as the Archbishop of Canterbury, Jaroslav Pelikan and Malcolm Muggeridge dropping in. You think we haven't got more names to drop? How about Cyril Connolly, Arnold Toynbee, Leslie Dewart, Michael Novak, Richard Sullivan, Rosemary Haughton, etc., etc., etc.

Yes, it really is a Catholic magazine without walls and with a sense of humor that gets it into trouble now and again. You can't be sure with *The Critic*—of anything but a lively time. If you think bimonthly trips like this are worth five bucks a year (and a growing number of surprisingly un-rigid types do) then why not join in the fun. You've nothing to lose but your pre-conciliar notion that all Catholic magazines come on like the *Dies Irae*. Mail the coupon below today.

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Thomas, the nature of falsehood was seen in willing to say something objectively false, which provided the basis for the famous (or infamous) devices of "distinctions" and "mental reservations." Such mechanisms, we know, enabled the ingenious practitioner to deceive almost without limit, so long as he could avoid the formal untruth. The development and triumph of this system, joined with the siege mentality of the last few centuries, make a neglect of truth and an insistence on self-exaltation all too understandable, if no more acceptable, in a Church which came to feel itself hated and despised by the modern world.

To break out of the distortions and constraints of what the Roman Catholic Church has become, Küng goes back to the scriptures and an attempt to understand what Jesus did and said. The message of Jesus, he argues, was a protest against dishonesty, legalism, ritualism, all that is merely external rather than true and genuine. Truthfulness, then, must be at the very center of the Jesus-message, not peripheral and minor as it became in the history of the Church and its system of moral theology.

Using the demand of Jesus for a Church that is above all truthful, Küng works out a set of necessary characteristics for such a Church. A truthful Church, he says, must remember that she is not an end in herself but something temporary and provisional; must know that the reign of God will come as a mighty deed of God, not of the Church; must be spiritual and ministering, not worldly and exploitive; must confess always her own sins; must be herself obedient to the radical demands of Jesus. Needless to say, these "marks" of the truthful Church add up to both a moving program for renewal and a terrible indictment of the untruthfulness which made and makes the renewal an imperative.

Perhaps the most powerful section of this book is Küng's appeal for truthfulness in the matter of doctrine. Even Vatican II in its documents fell into the usual Catholic posture of insisting that the Church has "always" taught what it is teaching today on a number of points, when the most minimal knowledge of history—and the most minimal concern for truthfulness—indicates otherwise. Citing half a dozen examples, Küng remarks simply that "the development theory reaches its limit at the point where the opposite is expressly asserted."

On the question of birth control, the Church's current doctrinal embarrassment, Küng notes that the real problem is of course not birth regulation but the truth of the Church's magisterium. He says the conservative minority was right in insisting that technical distinctions on the infallibility of Pius XI's encyclical *Casti Connubii* do not provide a way out in a case of universal teaching and the "ordinary" magisterium of the Church. He says the conservatives were right also in arguing that a change in the traditional teaching would be an admission that the Church's magisterium has seriously and formally erred. But conservatives were wrong, he holds, in doubting the assistance of the Holy Spirit in having to admit such errors.

Why, he asks, should the Catholic Church be ashamed of having learned something, of having changed for the better? Why should we be ashamed of being capable of *metanoia*, of a real turning away from former ignorance, inexperience and incapacity? The real miracle of the Church, Küng argues, is not freedom from sin and error but that in spite of all the sins and errors by popes, bishops, priests, theologians and laymen, the Church is not abandoned by God, is led to new truth and new life.

Brief as it is, and more or less familiar as Küng has previously made some of its ideas, *Truthfulness* is not a major work by the theologian of the Council and of reform. But it is rich with his provocative insights and his characteristically generous spirit. Finally, it is a great irony that Hans Küng should be considered "dangerous" by Curialists and conservatives around the world. His love for the Church is at the core of this book as it is of all his works, and his labors in behalf of reform and renewal are clearly efforts to *conserve*, in ways that he knows are essential and thinks are still possible. For all his criticisms of the Church's failures, Küng never questions its possession of God's message in the scriptures, never wavers in his confidence that the Church he loves, with all the sin and error in it, is still the consequence and embodiment of that message.

American Catholics and Vietnam

EDIT. THOMAS E. QUIGLEY

Eerdmans, $4.50

JAMES P. SHANNON

It is not exactly news that Catholics are a minority in the peace movement. This little book, however, offers a glimmer of hope that they might be losing their minority status and that John the Baptist may be their patron after all, to replace Cassandra. If true, this is welcome news.

Editor Thomas E. Quigley, who, like many of us, received his early peace-training from Peter Maurin and Dorothy Day, calls his book, "A small voice . . . in protest. It is what we . . . can do after all the acceptable methods of registering dissent have been used up—speaking, signing petitions, picketing and politicking."

The several authors represented agree on their dissent to the war in Vietnam. They have differing ideas on how this dissent should be expressed and a variety of suggestions on how we might go about reclaiming our lost Christian heritage as peacemakers. See especially the essay by Joan Bel Geddes Ulanov on "Christian Education and the Brotherhood of Man." College counselors of draft-age youth should find this book most useful as they guide collegians into service, courtrooms, or prison cells.

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The first section (of three) in the book describes the distance between Christian peacemaking and current American policy in Vietnam. Here Philip Scharper speaks for his confreres: "The United States has become a massive war-machine, and cultural and social concerns are increasingly crushed beneath the juggernaut."

The opening essays score the Catholic bishops of this country for their silence on Vietnam and the nation for its blindness to the uniformly hostile view of this war held in Europe, Africa and Asia. "The national mood, obviously, is to beat plowshares into swords."

In a most perceptive essay, Mary Perkins Ryan goes behind the line of scrimmage in Vietnam to talk about how teachers and children help one another learn the meaning of peace. Calling for "creative dissent," she reminds Christians that they "must be willing and able to disturb the kind of order which makes or preserves the 'peace' of a desert, and to do so responsibly, in ways best calculated to bring about a greater degrec of true peace, Shalom."

The cumulative effect of the several essays offers mild encouragement that the tide of American Catholic opinion is slowly turning against the current war. James H. Forest sounds such a note in his round-up survey of peace leaders and programs today: "The Catholic peace movement in the U.S. is growing very rapidly and has in its ranks a tenacious and important minority of professionals, intellectuals, artists, working people, and housewives. If the world is given a lease on life, much of the credit will be theirs." James W. Douglass voices a similar guarded optimism that "Vietnam could act as a catalyst in the Church for an affirmation of true Catholicism and of that revolution of peace which is the Church's root meaning in Christ." Given the extensive experience and personal witness of Mr. Douglass in the peace movement, it is indeed heartening to hear such words from him.

As one of the American bishops who signed and promoted the "Negotiation Now" statement, it is enlightening to read Thomas Ritt's insider's essay on the in-fighting behind the scenes of this recent effort to mobilize public sentiment in favor of a negotiated peace in Vietnam. I am inclined to think that the effect of this group has been somewhat more modest than Mr. Ritt's evaluation and somewhat greater than Gordon Zahn's estimate as expressed in his Foreword to the book.

The middle section of the book, which gives the entire collection its (somewhat misleading) name, views the war in Vietnam successively through the eyes of American Catholics, bishops, editors, and European commentators. "The polls tell us that the percentage of U.S. Catholics in favor of the war, and even of intensifying it, is higher than that of either Protestants or Jews." James Douglass, analyzing that peculiar blend of patriotism, militarism, and national Catholicism so common in this country, concludes darkly that "at this moment in history the hope of the world lies largely in a redemption of America from violence."

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John Deedy's essay is a helpful and selective history and analysis of the positions, shifts and nuances on Vietnam in the Catholic press. It is a welcome guide through a territory Deedy knows well. Gary MacEoin's concluding essay in the second section is a hard-hitting and well-documented account of what Europeans think of the war in Vietnam. "It is the common belief in Europe that the United States world leadership is ended because of Vietnam. The reason is twofold: the bankruptcy of intelligence shown by the policy itself; and the *herrenvolk* attitude of treating all allies as satellites and dismissing their objections with contempt." MacEoin reflects the thoughts of many when he pointedly contrasts Pope Paul's comments on Vietnam with those voiced by Cardinal Spellman at Christmas, 1966.

All three chapters in the final section, dealing with Catholics in Vietnam (under the Diem regime, in the South today and in the North today), written by Father Harry Haas, are doubly interesting because of the dearth of such reporting in our Western publications. The author, a Dutch priest, has traveled widely in Vietnam. His reporting has what Henry James once called "the density of specification." He's been there and it shows.

He manages to blaze a few intelligible trails for Western readers through the complexities of Vietnamese history, nationalism, Communism, and Catholicism. His sympathetic analysis of Ho Chi Minh's leadership will undoubtedly upset those fatalists who cannot talk rationally about the ideological strengths of Communism. Haas calls such persons subconscious Marxists because of their unwavering faith in the inevitability of Communist success. I think that many readers will find this later portion of the book particularly rewarding and informative. It lifts a curtain on people and places we seldom see reported so well.

The concluding comment by Robert McAfee Brown is really one more essay, leading into the large questions of our responsibilities to Vietnam and the Third World after this monstrous war shall be ended. Brown has flashing phrases that linger to prod the Christian conscience on its past failure to see that followers of Christ must be peacemakers and on its future duty to admit that war cannot solve the problems of mankind.

This is a helpful book at our present stage in learning how to be peacemakers. It describes many of our recent past failures. It offers modest hope that we are beginning to see the light. It could do much to undermine that tragic flaw in our national folklore, the unspoken assumption that war is occasionally good and necessary.

The Spirit and Origins of American Protestantism

JOHN A. HARDON, S.J.

Pflaum Press, $9.75

MICHAEL ZEIK

"We must get to know the outlook of our separated brethren," stated the Decree of Ecumenism (II, 9) of the 2nd Vatican Council. "Catholics . . . need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and cultural background."

John Hardon, S. J., Prof. of Dogmatic Theology of Loyola University in Chicago, has undertaken part of that task. He has gathered together in one reference book the basic confessions of faith —not only of classical European Protestantism (the Augsburg Confession, Luther's Catechism, the Westminster Confession, the Thirty-Nine Articles, etc.); but also of American Protestant Churches (Unitarianism, Adventism, Jehovah's Witnesses, even Ethical Culture and Mormonism, etc.).

There is endless (and frequently pointless) criticism leveled at compilers for their guiding principles of compilation. I have no desire to nit-pick with Hardon on his own norms for selection. He chose the more famous and influential credal statements, those that had endured over the centuries, and those which seemed most representative of recognizable families of Protestant churches. This seems to me a perfectly acceptable basis for such an anthology.

But I do have a question that runs deeper than his norm of selection. I want to examine (without condemning out-of-hand) the over-all usefulness, today, of reviewing past confessions of faith in our effort to achieve unity.

How important, really, will it be to the next generation of Protestants and Catholics to review, or even to attempt to reconcile, those past doctrinal statements which previously distinguished one Christian group from another? Granted, such an effort is still being made today; but history has speeded up so fast, it seems inevitable that much of this doctrinal disputation will soon be experienced as glacial abstraction, without reference to life. Is it a matter of consequence, even today, between, let us say, the Roman Catholics and the Greek Orthodox, whether or not the Holy Spirit proceeds from the Father *and* the Son, or from the Father *to* the Son? Is *that* what separates us? Are we, indeed, never to free ourselves from the charge leveled by such Jewish thinkers as Buber and Baeck, that, whereas Judaism is characterized by "belief *in*" (the living God), Christianity is characterized by "belief *that*" (such and such a statement is true)?

To be sure, upon analysis, the Jewish critique is a little too facile itself; and Buber has to admit (as he does in *The Two Types of Faith*) that "belief *in*" requires some minimal "belief *that*: e.g., to believe *in* a God worthy of human worship, you have first to believe *that* God is righteous and loving. Nevertheless, the basic thrust of the Jewish critique is still valid: Christians have set such great store on multiplication-table type creeds, that they have killed one another for not accepting one or more equations in the table.

Besides all this, the *continued* devel-

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opment within Catholic and Protestant thinking itself renders many of the past differences obsolete. Just think for a moment of the use of the vernacular in liturgy, the place of the Bible, the possibility of married clergy, etc.

In 1646, the Westminster Assembly drafted the Confession now known by that name—33 articles of staunch, rugged Calvinism. These articles achieved preeminence in Scotland, where the General Assembly, in 1690, required "all entrants into the ministry and all other ministers and elders" to subscribe to it. But the United Presbyterian Church, USA., declared in its much discussed Confession of 1967, "Confessions and declarations are *subordinate* standards in the church . . . (italics mine). No one type of confession is exclusively valid, no one statement is irreformable." Thus far have the Protestants, a great many of them, moved.

The Catholic Church, of course, has traditionally served as a theological anchor-to-windward for the more experimental Protestants. (And we should not despise anchors: as Reform Jews now ask themselves, "Where would Judaism be today, if Orthodoxy had died out twenty years ago?") But even the Catholic Church has become unstuck in recent years. Karl Rahner, for instance, while positing the permanent validity of revealed truth, goes on to point out that dogmatic statements are finite, human statements about infinite mysteries. And as such, even though they are wholly true, they cannot exhaust the whole of the truth. Theology, to be true to God, must remain forever unfinished, must forever be subject to development. We have, for example, always believed in Christ's humanity; but we are only just coming to know what "humanity" means.

And so, curiously, I question, not the value of the book, for I think it has value, but the value assigned to it by Fr. Hardon. I take issue, too, with his compiling the book because of "the need that Catholics have for understanding the differences between what their faith demands and what those who are called Protestants believe . . . Some are proposing the very changes in Catholic doctrine and practice that originally separated the Reformers from Rome in the sixteenth century, for example, in papal and episcopal authority, celibacy of priests and religious life under vows . . . etc." Hardon evidently does not think much of "Catholic Reformation." I do.

As one who believes in the authenticity of the celibate (as well as the married) priestly vocation, and who is not infrequently skeptical about some of what passes for avant garde Catholicism (the Church bears out the truth of Khrushchev's old Russian parable: "The human race is like a drunk, who, after he has fallen off one side of his horse, gets up and falls off the other"), I am nevertheless offended by Hardon's rigid notion of what Catholicism is. It is precisely "Catholic" to be open to the spiritual insights, even the spiritual longings and groanings, not only of Protestant Christianity, but of Judaism, Hinduism, Buddhism, etc. Syncretism is merely the caricature of Catholicity; Hardon is in danger of throwing out the baby with the bath.

No, it is for other reasons that the book is useful. It is useful because the Protestant doctrinal past is *one* dimension of present Protestant religious psychology, spiritual life and cultural background—perhaps even more crucial areas mentioned by the Council, in which we have to come to understand one another. The conceptual *is,* after all, one dimension of the existential. And, finally, it remains true that one way to get some sense of direction when at sea (and we are at sea), is to observe your wake, long and murmurous behind you.

The Vatican Empire

NINO LO BELLO

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LEONARD J. BERRY

VATICAN CITY, Dec. 24 (AP)—The Vatican announced this Christmas Eve that Pope Paul VI has paid for the

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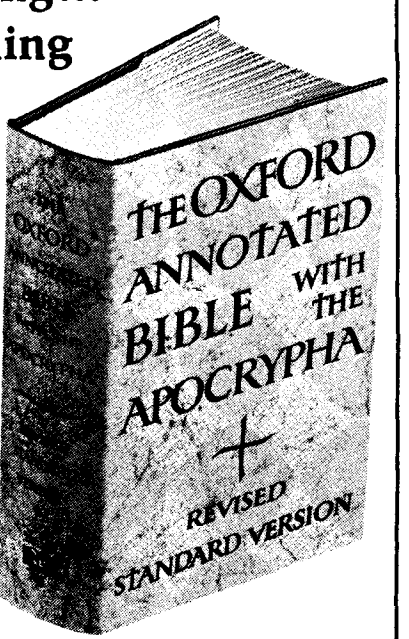

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pawn-shop debts of poor Romans who had pawned clothes, shoes and blankets and didn't have the money to buy them back for Christmas . . . hundreds of poor families would benefit.

The pope's money was given as a Christmas gift for the needy.

The Vatican Empire is a book in which it is stated before God and the whole world that the Vatican owns between 40 and 50 percent of all shares listed on the Italian stock exchange. Value: somewhere in the neighborhood of $5 billion. Another estimate puts the Vatican's investment portfolio at $8.8 billion. Nobody knows for sure and the Holy Father is not telling.

American Nino Lo Bello, a veteran foreign business correspondent, set out to investigate fully and report fully on the mammoth financial organism that the Vatican, with the successor of Peter as chairman of the board, has become —a mind-bending and maybe impossible task because the pope does business behind a gold-hard ecclesiastical and legal curtain of secrecy specifically designed to frustrate the ambitions of people like Lo Bello.

But Lo Bello tried anyway and came up with enough interesting facts for a good in-depth article. A few of the items:

The Vatican owns the Rome water company, Acqua Marcia; owns Italgas which supplies gas to 36 cities including Rome, and controls the Italian telephone company—three antique utilities whose inefficiency are legend. The Vatican owns a third of the real estate in Rome (putting it in the slum-lord business, as I can testify).

The Vatican owns outright seven large banks (Banco Santo Spirito, or Bank of the Holy Spirit, is one), has heavy interest in 23 other large banks, and owns thousands of small rural banks; the two major Italian insurance companies are Vatican-owned, and four Senators, all members of the Christian Democratic Party, serve on the board of one, contrary to Italian law which forbids members of parliament from having ties with commercial enterprises; nobody knows how much money the Vatican has deposited in at least three numbered Swiss bank accounts, which it also uses to anonymously gain control of foreign corporations—e.g., a Vatican company owns 70 percent of the common stock and 50 percent of the preferred stock of Wintergate Improvements Inc., of Washington D.C. which, with capital of $65 million, is building a huge apartment-office complex on the Potomac; despite Pope Paul's public posture as a peace-maker, the Vatican has large holdings in companies which make military vehicles, arms, and ammunition; that, in fact, no part of the Italian economy is free of the pope's Midas touch; that Peter's Pence, the special annual collection taken up in churches all over the world, nets the pope more than $1.5 million a year.

THIS IS THE ROOT OF ALL EVIL
—motto on a Vatican-minted coin.

In 1923 the Vatican was almost broke, victim of its own bad management. But six years of negotiations with Mussolini ended in 1929 with the signing of the Lateran Treaty, pay-off for the Catholic Church's glorious affair with Fascism, and started it on the road to economic wizardry.

Under the treaty, the Vatican City State was formed; the Vatican received $90 million for land confiscated in 1870 when the Italian peninsula was unified as one country; and the Vatican was granted the power and privilege to administer its own affairs: Three clauses of the treaty dealt with tax exemptions and the formation of tax-exempt "ecclesiastical corporations" over which the state would have no control. All the Vatican's Italian business enterprises are considered "ecclesiastical corporations" to this day and the Vatican pays only nominal taxes, despite a law which says that foreigners with Italian stock holdings are not entitled to tax exemptions. Whenever left-leaning Italian governments have tried to collect the hundreds of millions of dollars in back taxes, the Vatican has threatened to dump millions of dollars of stock on the market —a tactic that would weaken the economy in strong years and wreck it in weak years, as Lo Bello explains.

But his book is much less than it pretends to be. In spite of a good deal of information, we still do not know exactly how rich the pope and the Vatican are. The only certain facts are that the Vatican, with a population of just a bit more than 500, is one of the smallest countries in the world, and among the wealthiest—not per capita; per hard cash.

To make a book of his article, the author falls back on irrelevant or barely relevant story-telling about the pope and the Vatican. He even asks, "What is the pope?" and fills a whole chapter avoiding the question with anecdotes. The most interesting of the barely relevant items are accounts of the Vatican's role in banana-import, road- and airport-building scandals and a brief exposé of clerical bribe-taking.

IT IS BETTER TO GIVE THAN TO RECEIVE
—motto on another Vatican coin.

Lo Bello all but avoids one other obvious question, probably the most important one vis-à-vis the wealth of the Church: how much does it give? He cites a few figures such as $10,000 to this or that flood-ravaged area and repeats the old saws, without figures, about the vast work being done by the Holy See among the peoples of the Third World. He then estimates that the Vatican's expenses come to $20 million a year—a drop in the diamond-studded chalice.

If the Church ever wanted to spend its money on something (worthwhile), such as helping the poor, Italy—southern Italy especially—would be a good place to start. Here Lo Bello is outspoken: "Vatican strategies are based on the belief that it is easier for the Church to maintain its strength where poverty, misery, and ignorance breed." And, concerning Sicily, "The Vatican has a formidable stake in this miserably depressed area, a fact that sometimes forces the clergy to join hands with the Mafia."

Despite this one clear protest, Lo

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Bello finds himself admiring the cagey pope and is probably envious of the business acumen of the pontiff and his agents. The author failed to write the book that needs to be written, so *The Vatican Empire* will have to do as a beginner's text until the proper job is done.

CORRESPONDENCE

(Continued from page 665)

those historical truths seem powerless to make of the non-Jew, the Christian in particular, an unflinching supporter of Israel's existence.

Therefore, at this point it might be helpful to transpose the problem to another land and people. Would anyone doubt that Greece is the land of the Greeks, even though under the Turks for four hundred years? Athens, Olympia, Sounion belong to the Greeks; in our mind, land and civilization are inseparable. Why? Because, when a people, living on a particular land, develops a civilization which influences a large segment of the outside world for generations to come, that land is that people's land.

Thus Israel. It is on that land that the Jews developed and gave the world the highest spiritual light. Jesus himself was born on that land, in that civilization, of Jewish people, not of the Canaanites, the Amalekites, the Hittites, the Jebusites, the Philistines, the Babylonians, the Persians, the Greco-Syrians, the Romans, the Byzantines, the Arabs, the Crusaders, the Turks or the British who, all, at one time or another inhabited, conquered or occupied the country. It is on that land there sprang and flourished that spirituality which is as distinctly the Jewish gift to the world as beauty is the gift of the Greek. Therein lies, I believe, the undisputable justification for the right of the State of Israel to exist. Once we have grasped this historical fact firmly, we are in a freer state of mind to approach the complex and tragic aspects of today's Middle East situation.

CLAIRE HUCHET BISHOP

Birmingham, Mich.

To the Editors: Albert Southwick's article on Israel [Jan. 24] contained, among other strangenesses, the complaint that not "more than 10 or 15 per cent of Israeli citizens attend synagogue regularly" etc. The impression seems to be that if 85 or 90 per cent were active ritualists Israel would be OK to support. It's because they have the audacity to be secular Jews that Southwick withholds his blessing!

Certainly the phrase "secular Jew" would have been a misnomer during most of the centuries of Judaism. Today perhaps it is a hopeful sign, representing not the backsliding Mr. Southwick castigates them for, but a forward step in an age when all the "sacred" religions have lost their vitality, and perhaps even the internal conviction that their truth is true.

This doesn't mean that the stranglehold the rabbinate of orthodoxy has on some aspects of Israeli life is desirable. What it does mean is that, given a little time and a little peace, the secularity of Judaism will outgrow orthodoxy, as it hammers out its own, new religious values of a this-world ethic and philosophy.

What Southwick really shouldn't "get away" with saying is complaining in the same sentence about the disinterest of most Israelis in the conventional synagogue and the residual power of the orthodox rabbinate. If he is out to club Israel, he ought to choose which of these weapons he prefers.

ROBERT MARSHALL
Senior Minister
Birmingham (Mich.) Unitarian Church

Pittsburgh

To the Editors: What a relief to see Albert B. Southwick's "Another Look at Israel" [Jan. 24] reach the light of print. If the term "agonizing reappraisal" ever had any meaning, it is evident here, as it has been evident of late among many true liberals (and I do not exclude Jewish liberals; i.e., I. F. Stone and others).

The question that can't be blinked is whether the Arabs have a case. If they do, and if it is fundamentally just and

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persuasive, then the Arab's unwillingness to swallow Israel as idea or fact is understandable, indeed praiseworthy. Moreover, if the justice of their case is ultimately irrefutable, then it is small wonder that intransigence in that area may be irrevocable.

Paul Jacobs understands this in his comment on Southwick's article . . . As for Mr. Cohen and Rabbi Tanenbaum, I looked in vain for some statement of where American interests lie. Southwick addressed himself to this problem, and I fail to see why his opponents should not have done the same. Regarding Father Hussar . . . his sincere concern is admirable, even noble, but in the face of the facts it is simply unreal. It would be unkind to say anything further.

What struck me in this symposium is how fully the prophecies of Dorothy Thompson, James Forrestal and Arnold Toynbee have been fulfilled, namely, that the introduction of Israel would introduce irreconcilable conflict into the area. Perhaps William Pfaff might have been an excellent responder in this symposium since his articles on the Middle East in *Commonweal* some years ago had a sense of political reality which is crucially lacking in the comments of Mr. Southwick's challengers.

SAMUEL HAZO

Berkeley, Mich.

To the Editors: Albert B. Southwick's article on Israel [Jan. 24] fascinated me. Not because of what it said, but why it was said.

The theocratic state, the treatment of non-Jews as second-class citizens, the Arab refugees' plight—all are twenty years old. During this period, the Left has either ignored these conditions or vehemently defended them as necessary.

Israel has not changed. The Left has. Why?

I suspect it has less to do with Arab-Israeli relations in the Middle East and more to do with black-white relations in the U.S. I doubt if it is a coincidence that the change in attitude toward Israel by the Left follows the emergence of anti-Semitism among the Black Left. When black extremists began issuing their anti-Semitic harangues, the white Left found itself in a dilemma. One cardinal rule of the white Left: never contradict a black man no matter how vicious or absurd he may be. On the other hand, the Left cannot make a sudden turnabout into the footseps of Gerald L. K. Smith and George Rockwell.

The solution? The indirect assault. The target: Israel. I wouldn't be surprised if, in time, this were followed by articles on the Jewish shopkeeper in the ghetto and the Jewish landlord in the black community. (Most of the grocery stores in the Detroit ghetto are Arab-owned, but they will remain invisible to the Left.)

I'm afraid the Jew will have to assume his historical role, scapegoat. Like it or not, he is due to expiate the guilt of the white Left to the black community.

PAUL REYNOLDS

Eldridge Cleaver Fund

San Francisco

To the Editors: Eldridge Cleaver, Minister of Information of the Black Panther Party, former Presidential candidate, author of *Soul On Ice* and Senior Editor of *Ramparts* magazine, has been forced into becoming a fugitive from political persecution at the hands of the Adult Authority of the State of California—a group of political appointees, unqualified to control the lives of prison parolees and acting on behalf of the Reagan State Administration.

The process which resulted in Cleaver's flight from oppression began at 3 a.m., April 6, 1968, when the Adult Authority, (in a series of telephone conversations), prejudged Cleaver guilty of charges for which he was not scheduled to face trial until December 21, 1968, and summarily returned him to prison without due process of law, without having conducted a hearing of any kind and with a bullet in his leg. The Adult Authority's action was "officially" prompted by Cleaver's alleged part in an alleged shoot-out between members of the Black Panther Party and the Oakland Police Department.

Thus Cleaver, who had previously

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been referred to as "a model parolee" by the Adult Authority's own staff, was deprived of his parole and held in Vacaville Prison until June, 1968. At that time, Judge Raymond Sherwin of the Solano (Calif.) Superior Court ordered that Cleaver's parole be reinstated and that he be released from prison. Judge Sherwin based this ruling on grounds that Cleaver had been imprisoned because of his political beliefs.

The State then demanded an outrageously high bail bond of $50,000. The Black Panther Party paid $5,000, but in addition to the cash fee, the bondsman required that six people sign a surety bond, guaranteeing the $5,000. The signators to this letter are five of the six who signed that bond, because we believed then that Eldridge Cleaver was a political prisoner, as we believe now that he is a political fugitive. . . .

Indeed, even if it had been possible for Cleaver to stand trial for the alleged shoot-out and he had been completely exonerated of all charges, the Adult Authority had the power to revoke Cleaver's parole and return him to prison for four more years. We are convinced that the Authority would have done this, and that they would have done so simply because Cleaver is one of the most articulate and militant spokesmen for the rights of black people in America.

Cleaver then, was faced with the almost inevitable prospect of another four years in jail, regardless of the outcome of his trial and he was convinced from past experience that he faced the gravest risk of being killed in prison because of his politics. He therefore decided to forfeit bail on the pending trial, rather than obey the Adult Authority's dictum to return to prison last November.

We respect his judgment and his right to remain alive. We have no regrets about his action. We accept our responsibility for the ransom payment. To all who believe in freedom, including freedom for those with whom they disagree, Eldridge Cleaver's life is worth much more than $50,000. We now ask those people to share the financial burden. Checks should be made out to: Cleaver Bail Fund, c/o Charles Garry, Att., 341 Market Street, San Francisco, California 94105.

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Alienation and Disregard

East Sandwich, Mass.

To the Editors: Myron Bloy's article on the alienation of young people on college campuses [Jan. 17] was more convincing to me than anything else I have read on the subject. There are a number of reasons for this, one of which is that he takes it for granted that he is talking to an audience already educated on the subject and doesn't repeat unnecessarily. Another is that his presentation of the problem really does do justice to both sides. Especially, while comparing elements in the present youth movement and the same elements in the German youth movement of the late '20s and early '30s, he does not use his comparison in order to evade the necessity of getting at the roots of the problem, as too many other people, including some notable columnists, have done.

Martin Dibelius made what I remember as an excellent study of the German youth movement before and during the early years of Hitler in a book whose German title was *Evangelium und Welt*. There was an English translation of this and I wonder if it is still generally available to those who might use it. Dibelius related the irrationality of the young people of the period he was studying to the dehumanization which had resulted from industrialization.

There is one point Mr. Bloy did not bring up which I think is always relevant to any discussion of campus revolution. Young people charge their elders with being hypocrites, and they can make it stick. Part of the problem here is with the method of the Enlightenment. It is a method which seeks to prevent human beings from making premature and unjustifiable judgments. It has a direct analogue for its usually sound premise in the ethics of both Jesus and Paul. However, liberal interpretation both of the method and the ethic frequently becomes no more than a screen for the preservation of personal interests. A man may become truly popular whose method makes it impossible for him ever to come to a moral conclusion offensive to his neighbors in the power structure. A tendency to dwell on the complexities of a situation to the point where action has to be taken without judgment, because judgment is unavailable, ends by setting aside the revolutionary character of Christianity and making its ethic innocuous. Innocuous Christianity has about as much to offer as warmed-over Cream of Wheat—those who do not realize that there is an alternative may be pardoned for choosing Zen Buddhism.

The method on which our culture depends, as it is involved with its basic ethic, allows confusion to grow up between a man's objectivity and compassion on the one hand and his self-interest on the other. A worse problem is the massive disregard on the part of the Establishment for its own canons. If, as a nation, we were living either in the light of our Christian or of our rational heritage, the problems we face in the alienation not only of many young people but also of many adults would not have arisen. It is the hypocrisy of our culture rather than its inadequacy that sparks revolt.

HARRIET MAROT TAYLOR

Correction

Albany

To the Editors: Please note two small typographical errors in the MLA report (Jan. 31). Professor Richard Ohmann's name has no "r" after the "h," and although I *shall* find this hard to check, the defeated candidate for second vice-president (next line) was Stuart Atkins. At all events we will know this for sure in two months. So certain was MLA of the automatic election of its officers that it sent their names to be printed in the March 1969 issue of its *Publications*.

DORIS GRUMBACH

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